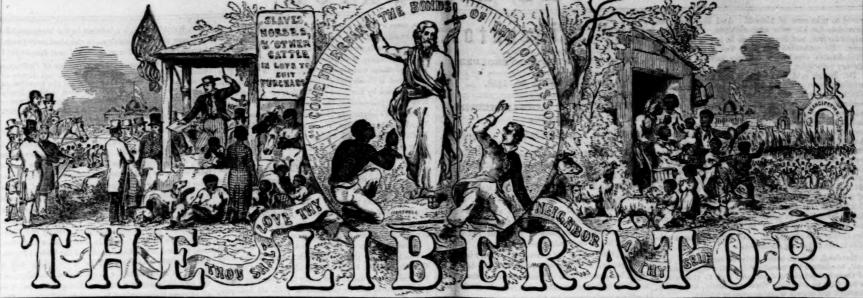
TERMS - Two dollars and fifty cents per an-Five copies will be sent to one address for TEN

polities, if payment be made in advance. All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (POST PAID,) to the General Agent.

Advertisements making less than one square inserted three times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Soficties are authorised to receive subscriptions for The

The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz : - Francis Jackson, Ellis GRAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK,



WM. LLOYD GARRISON, Editor.

Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS. The United States Constitution is 'a covenant with

The free States are the guardians and essen-

tial supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse

they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without

excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our fathers, in

PRAMING THE CONSTITUTION, SWERVED FROM THE

tury, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for look-

ing at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving

of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong doing. To this conviction the free States are tending.

VOL. XXVIII. NO. 18.

BOSTON, FRIDAY, APRIL 30, 1858.

WHOLE NUMBER, 1428.

REFUGE OF OPPRESSION.

SOMETHING TO BE MARKED.

The Liberator, of Boston, a paper edited by Garion, the Abolitionist, contains, in one of its re-ent issues, nearly three columns of ridicule and of 'revivals of religion'; and 'the dogmas Westminster Shorter Catechism' also come or a large share of the vituperation of this won-ul, wise man. This shows us, as plain as daywhat Garrison is; he is an opponent of the tian religion as it is understood in nearly all the in Churches in our land; for whatever the policy and government may be, in doctrine f the Westminster Catechism-Even the Thirty-Nine Articles of all agree. Even the Thirty-Nine Articles of

ecent development is of importance in its It makes it plain that Abolitionism and ned hands, and made a solemn ad infidelity are henceforth to be one. Of It is a development which we believe dethe fate of that abusive and malignant mania. he temperance movement under their especial sent out lecturers all over the land behaim it was another gospel. It was a com-saying with these men, that 'they wanted no than was provided for in the temper-The result is before the world. No told what the effect was. Where is the

new what will the three thousand clergymen and, who once subscribed such an earn-to Congress, do? Are they to follow f Garrison? Is he the Diotrephes who, ommon consent, is to have the pre-eminence og them? Will they patronize and fellowship and his doctrines on slavery any more? It is to us that this movement of the Liberator choice between revivals and Abolition The incompatibility of the two is now plainly and can no longer be denied.

at the infatuation of the ee thousand New England clergymen in preach-for so long a time, almost nothing but Aboli-sism. It has surprised us that they did not see y much the Church and the cause of souls were The string through such a course; and now, when d is pouring out his Spirit so extensively upon bland, out comes this profane mocker, and tells me this is all delusion and fanaticism, and that bolitionism instead of 'Christ the wisdom or ow, ad the power of God.' It is an important crisis, ad we shall wait with painful interest the developments of the future. The beast has shown his think even the 'dupes' t. Will they take him at his word, and a still further into the dangerous paths in-

en out of New England have felt heir brethren there. To them it has been plain their minds were extensively under the influ-Many have hoped anxiously for a y to come which would aspet from their minds to occasion of this sinister influence. Will this reduce an awakening, an extensive awakening, the as New England people are accustomed to welome and follow out? We shall see. One thing certain, that if ever a set of men deserved symby and commiseration for their signal failure and y and commiseration for their signal minure and manifest injudiciousness of their course, it is a men. And it is almost too bad first to dupe m so, and then spit upon them, as this man of Liberator has done. If they bear it all meekly, shall certainly have a very lively conviction of eir patience; and did we not know better, might

The two articles below are from the American Presbyte-rian, of which Rev. Albert Barnes in Associate Editor!

REST FROM AGITATION. The Western Reserve Editors of the Central Chris-Herald, speaking of the action of the late Asably on the subject of slavery, express the opinion at our body may now turn from agitation and strife the work of saving dying souls. This is a blessed ivilege, and, with this feeling on the part of our othern in Ohio, we may hope to enjoy it. They

The results of this action upon our Churches most blessed. All the trouble in the Church-which has grown out of the existence of slavery, our connection, has ceased, and we have a blessed in on that subject. The attention and interest tich have been given to this subject can now, and hope will, be given to subjects more intimately unected with the salvation of souls, and the prosrity of the Churches. In our Presbyterial and adical meetings, the subject of slavery has, for ars, occupied more time than any other subject. the meetings which have been held since the act of the Assembly, it has occupied but little as. And it is pleasant to notice that, instead of its crediting subject, the attention of the Assembly. is 'exciting subject,' the attention of the Synods d Presbyteries has been occupied in looking over respective fields, and in devising ways and to supply the destitute within their bounds. is to supply the destitute within their bounds, is one of the most hopeful features of our ch of the Christian Church; and it is traceable, ugh the blessing of God, to the fact that the ded question, has been satisfactorily disposed. should thank God and take courage.

ANTI-SLAVERY CONVENTION. A Convention of hodist ministers and laymen was held for two is last week, in Rochester, N. Y., to discuss the wrule,' by which slaveholding is to be a penal one, and all slaveholders excluded the Church. the discussions took a wide range, and were made to be discussions took a wide range, and were made to brace the abolition of the 'Presiding Eldership,' define the admission of lay representatives to their inferences. The tone and spirit of the debates, reported, would but slightly suggest the characteristic humility and piety of John Wesley. What actical results were obtained, or prospective good complished, is not discernible from the published occedings, saving that it has afforded another operatinity for uneasy and restless spirits to extend its surplus energies and overheated zeal in vaportion of the amusement of the public. for the amusement of the public.

Modern Conventions are becoming too much a , and are got up frequently for the special beneficación a class of men who have a great propensity for ing the popular mind in a ferment. We are ind to believe, however, if these men could be set to restrict themselves to a more legitimate appropriate sphere of action they would accomopriate sphere of action, they would acom in the aggregate, much more permanent good, ast to the Church and the world, than they any promise of doing by this modern popular iod of berating the Church and scandalizing stianity.

UNITED SYNOD OF THE PRESBYTERIAN

the origin, history, and proceedings of the Society as correctly made, it appears to me that your positions, the reasoning to sustain them, and the at Richmond, Va., last August, and consisting of the representatives of those Southern Presbyteries which have seceded from the New School General Assembly, met at Knoxville, Tenn., on Friday, April 2d.

Rev. C. H. Reed, D. D., of Richmond, Va., was unanimously chosen Moderator.

There were about twenty Commissioners present, among them Dr. Boyd of Winchester, Va., and Dr. Ross of Huntsville, Ala.

The second of the Society as correctly made, it appears to me that your positions, the reasoning to sustain them, and the conclusions arrived at, are exhibited with great adultive and clearness. They are too satisfactory and conclusive to be essentially affected by any other exposition founded upon fair statement and reasoning. Any one not thus founded is unsuitable to the cause, and not worthy of consideration.

That the religious community should, at this time of the Lord's marvelous doings, refuse a calm and deliberate consideration and judgment, and yield itself to the control of self-will, prejudice, or passive to be essentially affected by any other exposition founded upon fair statement and reasoning.

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Any one not thus founded is unsuitable to the cause, and not worthy of consideration.

At the afternoon session, a Declaration of Principles was reported by the Committee on Bills and Overtures (Dr. Boyd chairman.)

judicatories of the Church, except so far as respects the moral and religious duties growing out of the relation of master and slave, is inappropriate to the

tions, resolutions, and testimonies of past General Assemblies of the Presbyterian Church, whereby suspicions and doubts of the good standing and equal rights and privilegos of the slaveholding members of the Church, or implications or charges against their Christian character, have been either implied or expressed, this United Synod is organized. And to avoid misapprehensions of our position, we hereby express the wish that Presbyteries, from every section of the Union, who adopt the Westminster Confession of Faith as their system of docetrine, and adhere to its form of Government and book of Discipline, and who, whatever may be their opinions of slavery as a civil institution, believe Westminster Confession of Faith as their system of docetrine, and adhere to its form of Government and book of Discipline, and who, whatever may be their opinions of slavery as a civil institution, believe that the relations of master and servant should be no bar to membership in the Church of Christ, and that the agitation of the question of slavery, for their than pertains to the performance of the duties which the Scriptures state as imposed upon master and slave, is inappropriate to the functions of the Church, and therefore ought not to be introduced into the Church Courts, should unite with our body, and thus aid in the diffusion of the tents. duced into the Unirch Courts, should unite with our body, and thus aid in the diffusion of the truths of our common Christianity, free from an agitation that has alreal resulted in the dismembership of

Lynchburg, Va. otional exercises, the Synod adjourned until Saturday morning.

From the Boston Courier.

THE AMERICAN TRACT SOCIETY.

From the Boston Courier.

THE AMERICAN TRACT SOCIETY.

Our readers will remember, we trust, that Rev. Mr. Bliss, of this city, has just furnished the public with an admirable series of letters, in a pamphlet form, upon the controversy between the American Tract Society and its publishing committee. The committee refuses to publish Tracts especially directed against slavery, for the sufficient reason, that the constitution of the Society provides, that the Tracts distributed shall be such as are calculated to receive the approbation of all evangelical Christians. But as tracts on slavery cannot be circulated among the inhabitants are mot evangelical Christians, since their approbation is out of the question, and next would misappropriate the funds, which have been largely contributed at the South, as well as the North, by confining their beneficial application entirely to the North. We observe what seems to us a very unchristianglike editorial notice of this pamphlet, in the Congregationalist, newspaper, published in this city, and none the less so for being dishonest, since it leaves of from the paragraph quoted by it the very exception stated by the anthor, which, if printed by the Congregationalist, would have shown how captious and injust its comments were. As an offset to this, we print the following letters to the author, from gentlemen whose judgment, and or the consideration for their opinions sure.

FROM CHIEF JUSTICE SHEPLEY, MAINE.

Portland, March 30, 1858.

The American Tract Society is the text of the American Tract Society have been read by as with much satisfaction.

Receiving, as I do, your statements respecting

Ross of Huntsville, Ala.

The name proposed by the Covention at Richmond, viz: 'the United Synod of the Presbyterian Church in the United States of America,' was unanimously adopted.

DECLARATION OF PRINCIPLES.

deliberate consideration and judgment, and yield inself to the control of self-will, prejudice, or passion, is too depressing and derogatory to our Christian character to be admitted.

I trust, therefore, that you will not have labored in vain.

Most respectfully,

ETHER SHEPLEY.

FROM HON. RUFUS CHOATE. [!!]

ples was reported by the Committee on Bills and Overtures (Dr. Boyd chairman.)

In this paper,—

1. An adoption of the Confession of Faith for substance of doctrine, is declared.

2. It is stated that no judicatory, minister, or private member can be censured or condemned in the Presbyterian Church, for any doctrinal sentiments, or for any practices, without trial.

3. That the General Assembly possesses no legislative power.

4. The right of any Judicatory 'to hear testimony' against another Judicatory, or against any minister or member for supposed heresy or crime, is denied.

5. It is claimed that nothing can be made the basis of discipline in the Presbyterian Church, which is not specifically referred to in the Constitution of the Church as crime or heresy.

6. As slaveholding, or the relation between master and slave, is not referred to in the Constitution of the Church as crime or heresy.

6. As slaveholding, or the relation between master and slave, is not referred to in the Confession of Faith, either directly or indirectly, as an offence, it cannot, in itself considered, in any case, be made the basis of discipline in the Presbyterian Church. At the same time, we declare the right of the Church as crime or heresy.

6. As slaveholding, or the relation between master and slave, is not referred to in the Confession of Faith, either directly or indirectly, as an offence, it cannot, in itself considered, in any case, be made the basis of discipline in the Presbyterian Church. At the same time, we declare the right of the Church as crime or heresy.

6. The more widely the letters are circulated, and the more they are read, the better; certainly so when these days are over. If any thing in them is much open to cavil, it is what is written of the Special Committee, their

Courts to take cognizance, in their judicial capacity, of cruelties practised in this and other relations in life.

7. Inasmuch as slaveholders were admitted into the churches organized by the Apostles, and as neither Christ nor his Apostles intimated that the slaveholding relation was a sin, although they lived in the midst of the institution, and enjoined upon masters to treat their slaves with kindness, it follows, necessarily, that a Church Court that makes slaveholding, in any case, a bar to communion, is usurping authority that belongs only to the Great Head of the Church.

8. Inasmuch as neither the Savior nor his Apostles intimated that the slaveholding relations was sinful, and as they did not attempt to remove slaveholders from the Church by legislation, or by testifying against it; and, further, as the system of slavery is an institution of the State, its continuance or abolition depending entirely upon the will of the State, irrespective of the views and decisions of Church Courts; it is the judgment of this Synod that the discussion or agitation of slavery in the judicatories of the Church, except so far as respects the moral and religious duties growing out of the summary o

FROM HON. ROBERT C. WINTHROP. [!!] Boston, April 5, 1858.

My Dear Sir,-I thank you for the copy of your fractions of said judicatories. It is therefore to be excluded entirely, as a subject of discussion, from this Synod.

9. Entertaining the above views, and disclaiming all responsibility for, and endorsement of the actions, resolutions, and testimonies of past General Acceptables of the Deadwing Charles and the publication of the province of the pr

can withhold conviction to the truth of your positions.

Can withhold conviction to the truth of your positions.

Can withhold conviction to the truth of your positions.

Whatever we may think of the state of feeling and action at the South, on this subject, we must receive it as a fact, and act accordingly; they alone are accountable for the motives which move them to take the ground which they do. You have done incalculable service to the Tract cause in these United States.

With sincere esteem, I remain, yours in Christian bonds,

THOMAS SHEPARD.

FROM PRESIDENT LORD. Dartmouth College, March 29, 1858.

My Dear Sir,—I have received your letters on the Tract Controversy, and presume myself right in

SELECTIONS.

pportunity is just now presented to them to furbish their arms, and to enter once more on the con-

The writer then warmly eulogises Mr. Frederick Douglass and his paper, scandalously maligns the Abolitionists, whose principles Mr. Douglass has betrayed, and awards to Miss Griffiths the highest

WASHINGTON.

Hitherto Russia has been quite a pet of the Southnonors of philanthropy. He says :-

SELLECTIONS.

From the Carliste (English) Examiner of March 20.

THE AMERICAN ANTI-SLAVERY SOCIETY AND ITS ASSAILANTS.

TO THE EDITOR:—

Dear Sig.—I once indulged in the hope that the old cry of infidelity which was at one time very vehemently raised against the American Abolitionists had died a natural death in this country, as it appears to have done in the United States. To say nothing of the obligations which honor and gratitude imposed upon every lover of freedom not to take part in any attack upon those who, whatever might be their religious opinions, had furnished the sublimest proofs of their loyalty to the cause of the slave; it is appeared to be impossible that Englishmen, with their knowledge of the principles upon which public movements in this country are based, should denounce the American Anti-Slavery Society for inviting the co-operation of Christians and unbelievers; just as the Anti-Corn-Law League did in its day, and the thousand-and-one moral and political associations are doing at the present time. But I have had been appeared in the Northern Daily Express an article entitled 'A New Anti-Slavery Movement in Newcastle.' After recalling to the recollection of the young men of that town 'the glorious and successful struggle which not only wiped from England a foul blot that for generations had stained here apseigned in the Northern Daily Express an article entitled 'A New Anti-Slavery Movement in Newcastle.' After recalling to the recollection of the young men of that town 'the glorious and successful struggle which not only wiped from England a foul blot that for generations had stained here escutcheon, but morally enabled the men engaged in it,' the writer proceeds to lament the virtual extinction of the local anti-slavery societies, and to inform 'the Christian philanthropists of Newcastle' that 'an excellent opportunity is just now presented to them to furbish up their arms, and to eater once more on the con-

Very truly yours, London, March, 1858.

washington.

Hitherto Russia has been quite a pet of the Southern oligarchy, and Russian influence has been recognized as a sort of fourth estate in our Federal Government. When Kosanth and the state in our Federal Government.

Dougless and his paper, evaluablely malages the Dougles and his paper, and his paper.

His (Mr. D) paper is at the moment death nighted boards of philathelpry. He says the post, and holds up a standard of hope in the midst of the troubled conflicts of American Abelling the state of the troubled conflicts of American Abelling. The post of the South of the Canditation, as one comentally appeal to staver, and the conflict of the troubled conflicts of American Abelling, and the property of the Canditation, as one comentally appeal to staver, and the conflict of the troubled conflicts of the conflict of the Canditation, as one comentally appeal to the conflict of the conf

so only in the sense in which Jesus was a blasphemer, and the apostles were seditious fellows, seeking to turn the world upside down. It is infidel to Sabrate an event which will be an epoch in the annals will dwell with pleasure. At the very commencement of this century, one of our first manufacturers said to Storch, that trade will never flourish under our system of compulsory labor, or, in other words, of serfage; already, in 1849, the Free Economical Society proved by facts the inconveniences of serfage as regards agriculture. The development of national wealth has ever gone hand-in-hand with the regular organization of popular labor, which, asit gradually emancipates itself from stringent conditions, becomes more active, more progressive, and, consequently more productive. In proportion as national labor gradually issues forth free from such disadvantageous conditions, the love of work increases among the people. Emulation and competition arouse the sleeping energies of the nation; they will not allow them to rust, but excite them to healthy activity and continual progress. The day of the primitive forms of the economical condition of the people has now left us forever. The wants of a great nation increase daily, and cannot be satisfied with the coarse conditions, contrary to all progress, of primitive economy founded on compulsory labor—a labor, the limits of which are as restricted as its nature is unproductive. Our task is not to double, but to increase tenfold our productive power, our labor, our wealth, unless we wish to see taken away from us by nations more advanced than ourselves, the markets which are ours by tradition, and by our geographical position. We cannot increase our productive power, except by a regular organization of national labor, which will then boldly take in hand and work the treasures now hidden in our land.' treasures now hidden in our land.'

The learned Professor concluded by an appeal to all honest men to support the Emperor in this great social reform. Various other speeches, we are told, were made, all in the same spirit.

were made, all in the same spirit.
Such are the terms used by the leading minds of 'barbarous' Russia in reference to the unprofitableness and wickedness of compulsory labor. 'We
breathe more like Christians, 'says M. Pauloff,' our
hearts beat more nobly, and we may look at the
light of Heaven with a clearer eye,' since we have
ceased to exact unrecompensed and involuntary
labor from our fellow-creatures. 'The glory and
prosperity of Russia,' he adds, 'cannot rest upon
injustice and falsehood.' Can it in America?'

How strange it seems that, while a despotic gov-

injustice and falsehood.' Can it in America?

How strange it seems that, while a despotic government like Russia can discern so clearly, not merely the injustice, but the inexpediency of slavery, and can take steps at once to inaugurate a more enlightened policy, every energy of the freest government in the world should be exerted in exactly the opposite direction! And what is more remarkable, though this reform affects the wealthiest and most influential class in Russia, we hear nothing from them about dissolving the empire, nor are from them about dissolving the empire, nor are Russian statesmen and philosophers bludgeoned in their Council Chambers for expressing anti-slavery opinions. On the contrary, M. Pauloff says, in his speech, what no American Congressmen of this day could say, at a similar meeting: 'We have met to-day to express our deep and sincere sympathy for a holy and praiseworthy work, and we meet without any countenance to such an entertainment, would be permitted to hold his situation half an hour; and, if in a Southern State, the meeting would as surely be broken up by violence as the ice in the streets of this city will melt before the 4th of July.

streets of this city will melt before the 4th of July. Such an example, and such doctrine as this, from Russia, cannot be forgiven by the Propaganda. She has been relied upon as the great bulwark of slavery by the South, and for years past an intimacy has been growing up in consequence, between the two governments, which no one could explain or understand. The recent decree of the youthful Emperor upsets the card castle within which the Slave Power has been entrenching itself, and leaves it nothing but the paradoxes of Fitzhugh, and Stiles, and De Bow to lean upon.

WADE'S DAGUERREOTYPE OF THE DOUGHFACES.

Your allies, the doughfaces of the North, in my judgment, are the most despicable of men. The modern doughface is not a character peculiar to the age in which we live, but you find traces of him at every period of the word's history. He is void of pride; he is void of self-respect; he is actuated by a mean, grovelling selfishness that would sell his Maker for a price. Why, sir, when Moses, under the immediate inspiration of God Almighty, enticed a whole nation of slaves, and ran away, not to Canada, but to old Canaan, I suppose that Pharaoh and all the chivalry of old Egypt denounced him as a most furious Abolitionist. I do not to Canada, but to old Canaan, I suppose that Pharaoh and all the chivalry of old Egypt denounced him as a most furious Abolitionist. I do not know but that they blasphemed their God, who had assisted the fugitives from labor to escape. I have no doubt at all that, when some Southern gentlemen of the gospel come up to preach to the North, they will say that the Almighty acted a very fanatical part in this business. I am afraid they will say so; for He was aiding and abetting in their escape. But, amidst the glories of that great deliverance, even feeding upon miracles of the Almighty as they went along, there were not wanting those who loved Egypt better than they loved liberty; whose souls longed for the flesh-pots of Egypt; and who could turn from the visible glories of the Almighty God to worship an Egyptian calf. These were the doughfaces of that day. They were national men. They were not exactly Northern men with Southern principles; but they were Israelites with Egyptian principles.

Again, when the Savior of the world went forth on His great mission to proclaim glad tidings of joy to all the people of the earth, to break every yoke, and to preach deliverance to the captive, he met with the same class of men in the persons of Judas Iscariot and the chief priests. In the days of our own Revolution, when Washington and his noble associates were carrying on that struggle to establish justice, and to secure the blessings of liberty to themselves and their posterity, they met with the same class of men in the admirers of George III. and Lord North.

They are all of the same class—false to the ducation of their fathers—false to the great principles.

same class of men in the admirers of George III. and Lord North.

They are all of the same class—false to the education of their fathers—false to the great principles which have been instilled into them by their mothers from their birth—willing to do anything that will minister to the cupidity of their masters, let the consequences be what they may. It is this class of men, aided by a class aristocracy at the South, that has enabled the minority to rule with the iron hand the majority, since the organization of this Government. I have endeavored to daguerrectype these men for the benefit of future ages; for I believe that, like the Indian tribes, they are disappearing. You have put them to very hard service, sir. They die faster than the Northern negroes in your rice-swamps—politically, I mean. You put them to service that they cannot stand. When you ask them to yot for a fugitive bill, they may do it once, but political death stares them in the face. When you ask them to go with you for the repeal of the Missouri restriction, you find the same state of things.

23.

Put no man in s to watch him, ho will dare to

et. As you love e cradles of A 's Pills

SUPPRESSION. trie, taken at the he natural socre-and also very ef-terms. They are commend no other NESS.

DFULA — ERT-ER — TUMORS ALGIA. Johica. Four Prize perify m of late years in a of their efficacy, of the impurities c disease. They fuse vitality and ional benefit, and

schaf complaints to say all that we are great depend-contest with di-afford us the best

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. AYER, L CHEMIST, ING, Boston Medicine ever

From the New York Tribune. NEW YORK EAST METHODIST EPISCO PAL CONFERENCE.

The Rev. Dr. Floy stated that it having been a The Key. Dr. Physical chart is naving been as-sert dy seterday on the floor of the Conference, that the Methodist Discipline of 1784 did not use the language incorporated in the report of the Commit-tee on Slavery, he produced a copy of the Discipline of 1784, and read extracts from the book, which ed to be entirely new to many of the member The language of 1784 is even stronger than that used in the report of the Committee; indeed, it seems from the records of that day that Methodist preachers were the most devoted friends of liberty and bitterly hostile to slavery in all its forms and

The Rev. Mr. Long, who has taken a promine stand against slavery in the Philadelphia Confer-ence, and is the author of a work entitled 'Pictures of Slavery in the Methodist Church,' was intro-duced, and warmly welcomed by many members of the Conference.

After the transaction of routine business of n

public interest, the second resolution of the repor of the Committee on Slavery was taken up:

Resolved, That it is the duty of the Church as unit to exert herself in ameliorating the condition of slavery in our country, and to use all Scriptural and prudent means to effect as soon as possible their eman-

The Rev. R. M. Hatfield of New York moved th adoption of the resolution. It had been charged that, in discussing these and kindred questions, he was more excited than usual, and sometimes wick-edly so. He disclaimed all intention to do wrong, or to injure the feelings of any brother in the Church. He felt interested in the subject of slavery, and whenever he spoke or read of it, he necessarily became excited, and felt it to be his duty t warmly speak and act in this matter. He the that the report did not quite come up to the spirit of the Church's sentiment. It was not quite stron enough to suit him, but he would go for it hea and soul. He contended that slaveholding anywher was wicked; it was a sin to sell slaves under any circumstances. It was the duty of the Church to educate her people up to the true standard of Anti-Slavery sentiment. He considered that the Conferwere bound to do that on account of th present position of the Church in relation to th as regarded the action of the General as of the Annual Conferences. One of the General Conferences had passed a resolution to the effect that the testimony of a negro should not be taken against a white member of the Church, and to

choke down the agitation of slavery.

Dr. Bangs denied that assertion, and stated that he could prove it a falsehood. The matter referred to was in the pastoral address, which he wrote him self. The chause was recommending to the churches to refrain from the discussion of the subject among

eir congregation. Mr. Hatfield contended that the intention of th General Conference was that the church should wholly refrain from the discussion of the question, and it was no use quibbling about it. Some time since, one of the members of the Philadelphia Conferen one of the memors of the Printagepina Conference (the Rev. Mr. Long) published a book, in which he stated the position of the church on the slavery question. Hardly had the book been published, when he was cited by the Bishop to appear before the next Conference, and answer the charge of sedition. The official organ of the church published the charges far and wide, to the detriment of the reputation of the brother. When the Conference mst, the brother appeared, and fully refuted the charges. The Conference exonerated him from the charge fully, but this did not save his reputation from the blow which had been given it by the free publication of the charges. In speaking of the Pailadelphia Conference, Mr. Hatfield cited from Mr. Long's work, in which it was stated that there were eight hundred members of the Conference i Delaware and Maryland who hold slaves—in on strict. It had been charged that it was unsafe to pass these resolutions, as it might injure the feelings of the Southern members of the Conference, and they, becoming dissatisfied, would withdraw and go to the South. He thought that if that was the e, the sooner they went, the better for the Con-

the Rev. Mr. Hatfield. He thought they were very much like a political stump speech, and reminded him of the dog baying at the moon. The brother saw slavery at a great distance, and was trying to saw slavery at a great distance, and was trying to get at it. Thirty years ago, slavery existed in the State of New York, and then such a speech might have answered. Slavery could never be done away with by ecclesiastical or political agitation. The church had nothing to do with slavery, which was purely a civil and political relation. The relation master and slave may exist on motives of philanthropy or on other grounds without sin. The speaker concluded that St. Paul recognized the relation of master and and gave instructions for the observance of that re-The church had no right to dictate to him that he should bring the subject of slavery into his pulpit, or allow his congregation to be harangued He had his cor e subject of slavery. from a higher source than the Conference. of a mind to read the Conference, the same addre that he made in Danbury, which precisely explained his position. In the present day, the boys knew his position. In the present day, the boys knew more than their elders, and endeavored to educate them, instead of the elders educating the youngsters Pulpits now-a-days were made the scenes of politi rangues, which never should be permitted by

The Rev. Heman Bangs replied to the remarks of

any Christian minister.
The Rev. Dr. Crooks was the next speaker. He contended that the spirit of this resolution precisely what had been contended for by the bro en of the border for years, and that was, that the bject should be presented prudently as well as mly. When this was done, so long as prudence nas well as firmness was used, there was no trouble, nor would there be. He had noticed with pain in this portion of the State, that when we were discusthis subject, there was too much bitterness and unchristian in its tendency. It had been charged that the record of the Philadelphia Conference was not clear on the subject of slavery. He asserted that the record of no Conference was clear when they went back for thirty years. He said that the men who are the leaders in the Anti-Slavery movement Anti-Slavery movem were reared upon the Maryland Peninsula. significance of this is, that their hearts are true upon this subject, and that they can be trusted. He had imagined that he was in the Senate when he heard his brother (Mr. Hatfield) firing his great heard his brother (Mr. Hatfield) firing his great guns at Green of Missouri. There was a growing guns at Green of Missouri. There was a growing Anti-Slavery sentiment upon the borders, and which was steadily increasing. There were men, too, on the Peninsula, who believed slavery is right, and who would not bear the language of the Discipline upon the subject, and who, perhaps, would have to separate from the Church; yet, it was nevertheless true that there was an Anti-Slavery feeling constantby growing and becoming more and more powerful. Wherever our Methodism goes on the borders, it carries with it the spirit of freedom, and though its progress might be slow, it would surely be felt.

It was moved and carried that the Rev. Mr. Long
of Philadelphia, who had been alluded to in the remarks of members, be permitted to address the Con-

Mr. Long said that Dr. Crooks had framed his judgment upon the extent of Anti-Slavery sentiment in Delaware and Maryland, within the precincts of the Philadelphia Conference, upon what he had observed in Wilmington. It was well known that Wilmington was a Quaker city, as much so as Phil-adelphia, and that Wm. Lloyd Garrison could speak his sentiments there without molestation. He said his sentiments there without molestation. He said that there were 1,000 slaveholders in Philadelphia Conference, holding 3,000 slaves. He read to the audience the advertisement of one Levi E. Travers, a wealthy local preacher of Cambridge, Maryland, offering a reward of 2300 fee. offering a reward of \$300 for the capture and return of two runaway slaves. He read, also, similar ad

world to take care of himself. And this made no provision for his wife and children. The father might be free, and the children be consigned to slavery. He contended that there was a spirit in the Philadelphia Conference entirely adverse to Anti-

Slavery principles.
Dr. Bangs said that when it was stated that the primitive voice of the Church was so strongly against slavery, he read from the rule to show that slave-holders in Virginia were allowed two years to consider whether they would obey the rules, and at the end of six months, the operation of the rule on slavery was suspended. A doughface denunciation of very was suspended. A doughface denunciation of Anti-Slavery from the pastoral address of the General Conference of 1836 was also read. It was very long; but its spirit may be found in the Journal of Commerce to-day. Dr. Bangs said that he was proud to avow himself the author of that address. He had been very much mortified at the being in the state of the latest the being in the said that he was proud to avow himself the author of that address. He had been very much mortified at the bringing in of a brother (the Rev. Mr. Long) from another Conference. If such proceedings were allowed, he should be obliged to protest against it, and he did not know but he should be obliged to retire from the Conference altogether. He proposed as a subtraction of the cause, not only at the first, but at each subsequent session. ence altogether. He proposed as a substitute the following resolution

Resolved, That it is the duty of our Church, as

Dr. Bangs said that he was an old manpreached fifty years—but if Brother Hatfield was er than at the present hour; and never was it right, he had not preached the whole Gospel and adulterer? Of course he would not. And yet, according to these brethren, a slaveholding was of itself a sin, and that all slaveholders would all be damned. They were leavening that all slaveholders would all be allow his daughter to marry a murderer, a thief, an labors and conflicts in its behalf.

ly for that. Dr. Kennaday charged the movers of the first resolu-Dr. Kennaday charged the movers of the first resolu-tion with a falsification of history. They had quoted from the action of the Church in 1754; he had the original journal, and it was his impression that there

as no such action was no such action.

Dr. Curry showed him the quotation in a History of Methodism, but that did not change Dr. Kennaday's opinion. He said that he wanted the matter r to give him time to investigate, but it was through in hot haste. He then branched off LITICALLY! hed through in into an account of his first vote, and a celebration somewhere, and his general good feeling toward the black race; indeed, he was intending to visit some colored camp-meetings this summer. He told a story as an illustration, which was very good as

As an old Dutch farmer, just arrived at the dig-As an old Dutch farmer, just arrived at the dignity of Justice of the Peace, had his first case of marriage, he did it up in this way. He said first to the man, 'Vell, you vants to be marrit, to you? Vell, you lovesh dis voman so good as any voman you have ever seen?' 'Yes,' answered the man. Then to the woman: 'Vell, do you love dis man so better as any man you have ever have seen?' She hesitated a while, and he repeated: 'Vell, vell, vell

was prudence, the second discretion, the third pruthis war against the foes of God and the kingdon

story, followed him through his rambles until the reverend gentlemen of the Conference found their ternity, the long-desired millennium—for America at risibles getting out of their control, and the veneral least—must be at the very door. But it is not so. ble Dr. Bangs called the Conference to order. He The whole thing, comprehensively speaking, is as thought it unbecoming for members to stamp and laugh and halloo so. Mr. Inskip went on to answer the charge that the Anti-Slavery men were ecclesiastical demagogues, and similar Christian epithets. It was true that something had been accomthets. It was true that something had been accomthetes. plished in the Baltimore Conference: they no longer asked of a member proposed for admission the question, 'Are you an Abolitionist?' If that was still a bar to membership, they ascertained it provides the hoped they would go on until they no longer exhibited the disgraceful spectacle of endorstion is too conspicuous, whose character is too well the provides of the great moral conflicts of the stream of the work of the great moral conflicts of the tensive slave br

n: but he was sustained by the Chairman not in the extreme South. but what they should do. He did not believe in leaving all social and political action to politicians. Were judging from the past, will promote meanness, not he a slave, he would have his owner make him free; manliness—delusion, not intelligence—the growth of and so he thought his duty was to tell his owner to do unto others as he would have others do unto him.

He could not appreciate the argument that freedom. might injure his influence; that he granted. So, spread over the land, without any opposition from they were allowed the privileges of freemen, and slave trade, both foreign and domestic—that not they could be secured against personal injuries from prayer-meeting excites any disturbance or uneasiness dragged from his horse, and a cannot

that slavery was a sin, and should be abolished, and the church should work for its abolition. From stitution be not adopted, with envenomed thrusts a be some who would stand up for the right.

for a reply, and the Conference

(To be concluded.)

admission, 'Are you con admission, 'Are you connected with slavery?' Nor even this question, 'Are you a slaveholder?' Nine-ty-three voting against proposing the latter question, forty-one in favor of it. Rev. I. T. Cooper said he was a slaveholder, for the slave's good. The Northern Independent reports that the bishop said the Conference might be asking next, 'Do you wash your face in the morning?' Whereupon some of Christ, emotional outbursts of an excited imagination, conservatives' actually stamped, and clapped their hands! Brother Cunningham, with becoming dignity, remarked, 'He was ashamed to hear such such than the conservatives and the conservatives are their hands! Brother Cunningham, with becoming dignity, remarked, 'He was ashamed to hear such such conservatives and the conservatives and the conservatives are the conservative and the conservative are the conservative and the conservative are the conservative are the conservative and the conservative are the conservative are the conservative are the conservative and the conservative are the conservative and the conservative are the con witticism uttered in connection with a subject of vior, &c. &c., must find an utterance in prayer-meet ch moment, and to hear it cheered by such a body

We, too, are ashamed to be compelled, by strict now lying before us:wertisements of other members of the church in Maryland. He alluded, also, to the fact that there were ministers who held slaves. The Rev. Wm. Quinn, one of the oldest members of the Conference, had recently sold a negro, to be free at 35 years of age. This he considered the meanest act of slaves holding oppression. Taking from a man the best portion of his life, and then, when he was perhaps broken down from hard work, turning him upon the

BOSTON, APRIL 30, 1858.

TWENTY-PIPTH ANNUAL MEETING OF THE American Anti-Slavery Society.

The Twenty-fifth Annual Meeting of the America Anti-Slavery Society will be held in MOZART HALL, No. 668 Broadway, (above Bleecker street,) on TUESDAY and WEDNESDAY, May 11th an

At no time within the quarter of a century in which this Society, as the representative of the American of these her primitive doctrines; and to this end, it is her duty to inculcate them prudently, and firmly, through her organs whether press or pulpit. right, he had not preached the whole Gospel, and he begged God to have mercy on him. ['Amen!'] If the resolutions [published in the Tribune yesterday] were adopted, he would be compelled to preach about Abolitionism. That he could not do. Would he interchange of thought and sympathy, prepare for new interchange of thought and sympathy interchange of thought and sy one another upon the state of the cause, and, by an

the first, but at each subsequent session.

sin, and that all staveholders would all be.

They were jeoparding the character of inference by such speeches. [On both He knew that they had a majority, but he the admission of any new slave State into the begged that they would not carry this measure mere- Union-nor to terminate slavery in the District of Columbia and in the National Territories-but soil, and to expose and confront whatever party

WM. LLOYD GARRISON. President. S. H. GAY, WENDELL PHILLIPS, Secretaries.

she answered. 'Vell, dat ish all any reasonable man could expect. So you are marrit; I pronounce you man and vife.' The man asked the Justice what was to pay. 'Notting at all,; you are velcome to reduce the country of the country o e in Dr. Kennaday's speech no hope of salvation-multiplying its 'solemn assem There was nothing else in Dr. Kennaday's speech of note, except a mysterious warning to reporters not to report the tremendous revelation which he proceeded to make, that there was a regular combination of nefarious and atrocious men who went into the slave States, some in one character and some in another, and told the slaves about Freedom at the North Star, and gave them directions for running away, taking care that they should not get very far before a reward was offered for their capture, when these nefarious men would return them, and pocket in Richmand. Charleston Mekile New York, Princepton Mekile New York, New these nefarious men would return them, and pocket in Richmond, Savannah, Charleston, Mobile, New the money. He told of a man in this city who had pocketed \$200 for returning fugitives, but for prudential reasons, as he said, did not give his name. He concluded an address of nearly an hour by declaring that the first quality essential to a minister.

In Richmond, Savannah, Charleston, Mobile, New Orleans—prayer-meetings in town, village and hamlet, North and South, crowded with expectant listeners, and secondaries of the claring that the first quality essential to a minister. The Rev. Mr. Inskip took up Dr. Kennaday's of darkness are at all in proportion to 'the lofty and for members to stamp and emotional contagion without principle—an imposition ing a local preacher, Mr. Travers, who was an ex- known, whose relations to the great moral conflicts of ensive slave breeder.

The venerable Dr. Banks interrupted Mr. Inskip escape identification—enemies of woman, in the the times are too clearly defined, to enable them to again; but he was sustained by the Chairman.

He went on to say that slavery in Maryland was worse than slavery in Louisiana. In Maryland, slaves are kept for breeding purposes; they were not in the extreme South. He believed in preachant of the stream o ing not only the provisions and promises of the Gospel, but the principles and the practice—in preaching to men not only what they should believe, but what they should do. He did not believe in lear-He could not appreciate the argument that freedom would injure the slaves. That would not do here in this free country; freedom has not injured us. It might injure his influence; that he granted. So, to, it might injure his influence if he were to preach to Mormons against polygamy. Their opponents attempted to ridicule them for firing against slavery from so long a distance. But he could find a glorious band of men who would go down to Accomac, and stir all niggerdom to the very centre, provided they were allowed the privileges of freemen, and they could be seened against presonal ninuiries transmission. eould be secured against preachers and class-leaders. In all the blood-dripping South—that the same connaday had told them about a preacher being logical dogmas are as readily accepted there as at the same contained from his horse, and a cannon being drawn North, and conversions are as easily made—demon dragged from his horse, and a cannon being grawn up in front of a church, for suspected Abolitionism.

Dr. Kennaday indignantly denied that he had said anything about a preacher being dragged from borse. (It was from a pulpit). He would not the very respectful, if not zealous countenance given the very respectful, if not zealous countenance given a horse. (It was from a pulpit). He would not be misrepresented, and demanded the protection of to it by the satanic press generally—in whose columns to the protection of the Mr. Inskip went on to sustain the proposition hat slavery was a sin, and should be abolished, quests with bullying threats if the Lecompton Connow, until his death, his voice should be raised abolitionism, with bitter mockings at 'the Kansas against slavery. 'Wherever you send me,' said he, addressing the President, 'I am the preacher, and in your absence, the bishop also.' He would not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. In this city of doughfaces, there should not be still. "Wherever you send me, said he, shriekers, with devilish pleas for the restoration of public auction, in lots to suit purchasers, &c. &c. Its The Rev. J. A. Roche attempted to get the floor hollowness is manifested in the distinct warning given. that 'no controverted subjects must be introduced'meaning that Mordecai must not be permitted to sit at the king's gate, that Banquo's ghost must be kept Is IT TRUE? We are informed that the Phila-

(1) Here is an item in one of our exchange paper

by the managers, if disposed to transcend the rule!

The diplomatic and compromising spirit in which it is conducted is illustrated in the fraternal interest felt in its success by the New York Observer (1) and the New York Independent, the Congregationalist and the American Probyterian, Nehemiah Adams and Henry Word Reacher George W. Pleader and Henry W. Pleader and Henry Word Reacher George W. Pleader and Henry W. Plea Ward Beecher, George W. Blagden and Henry M. Few members of Orthodox churches, who are not Dexter—each and all crying 'Peace, peace,' when there is no peace, and affecting Christian unity when variance with the truth. This nation is, and ever has they have little faith in each other. A revival so managed, with such antecedents and accompaniments, with elements so heterogeneous, giving no alarm to sinners of the first rank,' to demagogues of the vilest with elements so heterogeneous, giving no alarm to sinners of the first rank, to demagogues of the vilest character, giving no joy or hope to the uncompromising friends of justice and humanity, is surely no cause for exultation, but rather calls for open rebuke, stern port armies, provide for organizing, arming and discipling the military and support armies, provide for organizing, arming and discipling the military and support armies, provide for organizing, arming and discipling the military and support armies, provide for organizing, arming and discipling the military and conceding to that body power to spring the military options.

our last page, in the discourse delivered in the Free war is made organic both as a principle and Church at Lynn, by Samuel Johnson—an Abdiel in system, as much so as the election of a President, o church at Lynn, by Samuel Johnson—an Abdict in his position and spirit, ever ready to do homage to unpopular truth, and to proclaim it with all boldness, whether men will hear, or whether they will forbear.' It will be seen, by its date, that this discourse was preached prior to the delivery of the first sermon by Theodore Parker, on the same subject; and we are confident it will not be found inferior, on the score of interest or ability, of pith or value, to any thing that has yet been published.

excited great and general attention, and since their is given to the cause of peace by members of Ortho publication in a cheap form, have obtained a wide cir-

after edition being speedily exhausted. tion, and abandoned his clerical calling, the pulpit has been occupied of late by Rev. Thomas D. Wor-moral courage to apply the peace principle—yet, rall, of whom we know nothing, except that we are told he is a young man, of Scottish origin, of fair Next to nothing. How do they regard the Non-Reability, and that on Sunday last he undertook to resistance movement? Only with aversion and con view the aforesaid sermons of Mr. Parker. His distempt. Now, under these circumstances, what can course, as reported by Mr. J. M. W. Yerrinton, appeared in the Bee of Monday evening. We see nothing in it but a flippant and superficial treatment of churches at the present day who are not Loyens or churches at the present day who are not Loyens or the whole question, with so much of evasion, misstatement and unwarrantable assumption as to make us distrust the honesty of its author, without at least a pruning-hook '? There is certainly ground to ima better knowledge of him. As a specimen of his peach his intelligence or to question his honesty. 'I have looked carefully through those sermons, to

ascertain what was the precise point in dispute; and while I must confess it is something like undertaking to drag an eel out of the mud with the hand, yet I gion, to any extent, would do nothing for the supthink the gills stick out enough to enable us to hold it sufficiently long to get the form of the thing.'

The hand, yet I pression of the war system, or of the spirit of war. We have some other criticisms to make upon t

A very slimy illustration, certainly.

Again he says :-Theodore Parker. . . . I give him credit for his good intentions, whilst I must confess he has a queer way of making them manifest. . . . All else in these sermons is but shell, and Hard Shell at that.'

This is neither 'remarkably funny,' nor remarkably

It is hardly consistent, it must be admitted, for one who, like Mr. Parker, takes pride and pleasure in the warlike deeds of revolutionary ancestors—who believes in the saving efficacy of Sharpe's rifles, and discards the doctrine of non-resistance—to deprecate a revival of the Orthodox religion in this country, on the ground that it is not unfavorable to war. On the ground tha this subject, we think Mr. P. has yet to find and necessarily require; and to take and surprise, by all maintain the true peace ground—treating war, how-ever advantageous or praiseworthy its object, as in-trinsically importal inhurses and irrational. If there ever advantageous or praiseworthy its object, as he trinsically immoral, inhuman and irrational. If there are such things as eternal moral opposites—as plain and lasting distinctions—peace and war are irreconcileable elements, and cannot on any pretence be incideable elements, and cannot on any pretence be incidented with all these and other powers, incident to the offices of captain-general and commander-incident, and admiral, to be exercised agreeably to the terchanged, any more than holiness and sin, right and wrong, liberty and slavery. He who is disarmed cannot kill; he who disarms himself for conscience. cannot kill; he who disarms himself for conscience sake has no disposition to kill, even to save his own life. 'Blessed are the pence-makers; for they shall

be called the children of God.'

(1) An editorial article in the Observer, on 'What fruits the revival should yield,' commences thus :-

'The soul is above all price. It profiteth nothing when thousands turn to God. Who can count the glory won, the saved soul's good, the Savior's praise? This is the first great fruit.'

despotism, chains, whips, enforced demoralization, the RICH AND ORTHODOX CHURCHES.' abolition of marriage, the extinction of all parental and filial ties, filthy concubinage and adulterous Scripture sentiments in language other than that of peculators are constantly engaged, and for nounced a chattel, claimed as property, and ranked with swine! In the language of a Methodist preacher :

'They 'll loudly talk of Christ's reward, And bind his image with a cord,
And scold, and swing the lash abhorred,
And sell their brother in the Lord
To handcuffed heavenly union.

'They'll read and sing a sacred song, And make a prayer both loud and long, And teach the right and do the wrong, Hailing the brother, sister throng, With words of heavenly union.

'They'll raise tobacco, corn and rye, And drive, and thieve, and cheat, and lie, And lay up treasures in the sky, By making switch and cowskin fly, In hope of heavenly union.

'They'll crack old Tony on the skull, And preach and roar like Bashan bull, Or braying ass, of mischief full, Then seize old Jacob by the wool, And pull for heavenly union.'

How many revivals of such a religion will it take Mr. Worrall, to secure obedience to the Divine com- earned. mand to 'break every yoke, and let the oppressed go

A strong testimony to this end may be found on tion, (1) and in the Constitution of the United States hat has yet been published.

Mr. Worrall's admission, 'they are not Christian churches at all.' The smallest possible countenance ablication in a cheap form, fact of them is still fresh—edition chaplains on board of naval ships, or in the army, after edition being speedily exhausted.

Rev. Mr. Kalloch, late pastor of the Tremont Tempanies, ready to plunge into war at the bidding of the panies, ready to plunge into war at the bidding of the government. Look at the American Peace Society, shall be heaten into a ploughshare, and the spear into Mr. Parker may be (as we think he is) inc

and vacillating on the peace question, but he is entire-We have some other criticisms to make upon this

sermon, but, for lack of space, are compelled to defer them until our next number. It has been printed in There is something a markably funny about this pamphlet form by the publishers of the Bee, and may be obtained at their office, 7 State Street. Price, 6 cts.

> (1) The following is one of the peaceful, dove-like Articles of the Constitution of Massachusetts :-

'ARTICLE VII. The Governor of this Comp witty, nor in very good taste.

The only effective retort we find in this ambitious review is the following:—

'The very paragraph in which he objects to the revival, that it would tend to promote war instead of removing it, contains the fearful charge, that if this revival should convert the African slaves, it would make them men of peace—that they would not dare to strike their masters down! Now, this orthodox religion has too much of the spirit of war; anon, it has too much the spirit of peace. Verily, there is no such thing as pleasing some people!

It is hardly consistent, it must be admitted, for one

ANSWERS TO 'NOTES AND QUERIES.' The New York Observer, in an editorial article upon the revival, (which reached its culminating Let us see how Mr. Worrall looks at this matter. point some weeks ago, and which is now fast subreth taught (siding,) asks, with an intensity of interest which re- able number assembled. The Free-Will But men to put up their swords.' He properly quotes the example of Maximilian, who said to Dion, the Proticle—' Why should the work cease?' We like to and did not choose to give it up; the Methodas, consul, 'I am a Christian, and cannot fight.' He says give information to the needy, and we will inform the who worship in a very large and commodious schoolthat, 'in every age of the church, there have been multitudes of Christians who have believed that war obedience to which, a pendulum that has swung one was entirely and totally opposed to the spirit of the gospel.' He asks Mr. Parker to 'point to any well-writ- ver had used its eyes to any good purpose for the last en book on the subject of peace, that does not make five and twenty years, it would necessarily have gainthe fact that war is opposed to the spirit of the gospel ed this knowledge for itself; and if it had been wilthe cardinal argument in favor of universal peace. ling to report honestly what has taken place in the And, finally, he says- All State Churches have been community a dozen times within that period, its reafighting churches, and, to the same extent, have not ders also would have known that much. Let our subeen Christian Churches at all.' In all this, we hearafter worldliness has had its swing, churchliness will come up again without fail. The time has not yet come for Christianity to sweep them both away. How long, O Lord! how long must we wait for that consummation devoutly to be wished? Every one has his afflictions in this world, and the

Observer has lately been 'grieved.' It came to grief through reading, in the 'Life Thoughts,' lately published from the extemporaneous discourses of Henry Ward Beecher, the following sentiment; a sentime This same New York Observer, that thus cants which, it naively says, ' we can hardly believe that any about the value of the soul, is the paper that coolly same Christian man believes':-- THE MOST DANGERgives over to eternal damnation, (as far as absolute ous infidelity of the day is the infidelity of While Mr. Beecher is so inconsiderate as to a

amalgamation, the prohibition of all teaching, and 'the authorized version,' he will always be liable to the banishment of the Bible can effect it,) four mil. these charges from the old women who edit the Oblions of souls, in whose traffic so many evangelical server. How should they know, if he used words speculators are constantly engaged, and for whose emancipation no prayer could be safely offered in all twang, that he was merely repeating the sentiment the Southern region! One moment, the soul is held that Jesus uttered to the orthodox ministers and deato be 'above all price'; the next, it is offered on the cons of his time?- 'The publicans and the harlot auction-block at a paltry sum! In one breath, the go into the kingdom of God before you!' And how slave is hailed as a child of God, and as having 'Christ should they suspect that their own insinuation, above within, the hope of glory'; in the next, he is procomment that was made by their ancestors upon that same Jesus ?- He hath a devil, and is mad! why hear ye him 'f-c. K. W.

THE ATLANTIC MONTHLY, for May, contains articles on American Antiquity; Roger Pierce; Amours de Voyage; Intellectual Character; Loo Loo; Charley's Death : The Catacombs of Rome : The Pure Pearl of Diver's Bay; Camille; The Hundred Days; Epigram on J. M.; Beethoven, his Childhood and Youth; A Word to the Wise; Henry Ward Beecher; Mercedes; The Autocrat of the Breakfast-Table Literary Notices.

This number completes the first volume. The Atlantic Monthly has met with great success, and deserves still more. It is in independent hands, and has from the start evinced a manly, free and excellent spirit, and furnished its multitudinous readers with a large and choice variety of matter, at a very trifling cost. The best literary talent has been secured to insure and enlarge the high reputation it has so well

Boston : Phillips, Sampson & Co., Publishers. Price, \$3,00 per annum, or 25 cts. a No.

LETTER FROM MRS. LUCY N. COLMAR.

ROCHESTER, April 20, 1858. DEAR MR. GARRISON : I have been laboring for two weeks past in Wo ern New York, in the counties of Generic and On leans, and as it may be interesting to some of you leans, and as it may be state of Anti-Slavery there, herewith send you's short account, as it bre

A Mrs. Sarah A. Brown, of Alahan A Mrs. Salan county, being exceedingly interested in the Woman's Rights reform, had sent to Rochester for a speaker upon that subject; and as that cause lies very new my heart, I concluded to accept her invitation. ing, at the same time, to labor for the American sine both man and woman.

I found, on my arrival, that there was much labor to be done to first make an opening, so that I control speak, and speak effectually, upon this greatest of all eak, and speak con-The evening of the day on which I arrived, there we a prayer-meeting held at Mr. Brown's house, h seemed to be an established weekly meeting, made a of the regular Baptists, (of whom were mine host a ostess,) the Free Will Baptists, and some few Mesi odists. I was very tired with my journey, but I ag cluded to remain in the room with thinking that, from the course pursued, and the world poken, I might learn much of the people who were make up my audience the following day, when was to speak to them of the wrongs of the ostere free woman. The meeting in due time commenced: me

ers were made and exhortations given. I listensi with anxiety to hear one word of petition for the for millions enslaved. One man in his exhartation ninded the Christian friends of their great happing in living under a free government, where they we allowed to worship God as their consciences dictate! and then they spoke their great joy in the contr plation of 'the glorious revival which was so univ sal over the land.' At last, one of the compar seemed suddenly to recollect that there was or among them who had not, by any word or sign, job ed in their meeting. A prayer was immediately of fered in my behalf, and I was urged, through God to do my duty.' I was hardly prepared for this besides, I knew it would be more politic in men keep my thoughts to myself, that is, if I desired large audience the next day. But it is of no use for me ever to try any thing but simple honest; I can not dissemble; and so I concluded to do my due in answer to the prayer which had been offered in m behalf. I told them my opinion of the American ligion which was now being revived, of the falsity ignorance of him who should call this government free, while every sixth man and woman is a sime that I felt that the prayers which had been offered there that night were too selfish to be of any avail as the greatest sufferers in our land had been enting

The war was now fairly proclaimed, and it was ennestly hoped that the legitimate purpose of the meet, ing would be kept before the people, and they would not be drawn off upon any side issues relating to not itics. Agitation, however, does not down at the bidding, and the majority of even that little sectaring meeting desired to hear further upon the subject, ad a proposition was made, that when I should have for shed speaking upon the question of Woman's Right in that place, I should be invited to take up the other anbiect, and that the church be obtained for that per

I spoke in this place (Alabama Centre) three times in Wheatville three times, in Smithville twice, and have the satisfaction of feeling that my labor was no wholly in vain. In Carevville, no church could be btained for my use, though there were two unoccopied-a Presbyterian and Episcopal Methodist. A lawyer, whose name I do not now remember, three open his office, and the anti-slavery meeting was held there. There was a large crowd, was mild, those who could not gain an entrance; the house remained at the door and by the open wa dows. I spoke over two hours, and when entirely exhausted, the people still lingered, unwilling to a

The following evening, four gentlemen paid for the use of the Odd Fellows' Hall and that was those open for a Woman's Rights meeting. Here also we had a crowd, and I endeavored to keep fully been the people the fact, that though woman was opposed ed and wronged, socially and politically, yet that he situation was not to be compared with that of a whole race in our midst. Woman may speak and deman

From Careyville, I went to Shelby Centre, when I spoke three evenings in succession. The first enning, the notice was very limited, but quite a respechouse, were to hold their class-meeting there the evening, but they very generously gave me the house and attended the meeting. I did not, however, of account of this their generosity, fail to tell them if their wicked connection with slavery of which is I fully believe they were ignorant until that time

The second evening, we had a full house; the third, a throng. After speaking full two hours, gentleman by the name of Acer commenced an a tack upon the arguments made and the positions sumed. I never in my life so much regretted phys cal inability as then. I was completely exhausted having spoken thirteen times in thirteen days, besides riding from five to twenty miles a day in a carriage I was suffering at that moment from an attack pleurisy, and unwilling though I was, I was oblight to stop. I think, however, a half hour was spent in answering his questions, and then we adjourned.

I hope some time to go again into these places they seem to have been overlooked heretofore think they promise a good harvest. I found the most generous hospitality every where extended to me. Mr. and Mrs. Brown, at Alabama, Mr. and Mr. Chamberlain, of Careyville, Mr. and Mrs. Culver, of Shelby, and many others, all made me welcome, ad rendered my stay among them very pleasant.

From Shelby, I went to Alexander, but found my self too much fatigued to speak much. I held on meeting, and received many invitations to come again, which I mean some time to do. My collections were very respectable, much larger than while in Ohio. Yours, for the cause,

LUCY N. COLMAN.

We welcome to our exchange list, a new sel spirited journal in Boston, entitled 'THE TRUTE,' devoted to Temperance, Literature, and the Biglis of Man. It is published weekly, by Thomas Vicket -printed on fair type and a handsome sheet-and prosents an attractive appearance. Price, two dollars t year in advance office No. 5, Water Street. There's need of it, especially in the Temperance cause, as we hope it will obtain a long list of paying subscribes

Several communications designed for our proent number are unavoidably deferred. These C. F. P., S. B. A., 'Progress,' and 'Haverhill,' sppear next week. The one from O. S. M. we cline publishing, as better suited to the object and scope of the Investigator, rather than the Liberation and because it might prove the commencement of E interminable theological and biblical controvery, which we have no space.

Our 'Refuge of Oppression,' this week, is the cupied with specimens of priestly cant and religion coundrelism as pertaining—first, to the Anti-Slavel struggle-and second, to the American Tract Society Observe who they are who give the Rev. Seth Bla heir certificates and congratulations!

APRIL THE AMERIC To Rev. SETH BLISS, ican Tract Societ

DEAR SIR,-As a which you have for r recently published and Friends of this National Society in However satisfacte ments and argument thought fit to leave i trinsic merits, but ha expressions of (gen community, among Rev. President Lor Rufus Choute, Hon.

I make no compl rectness or incom asonings is even m ons of these gentler en based on the a stated the facts; an sidering the position andliness to slaver n Church and Star opposition, in Chur need to be received have thought fit to whom you have things in your pam n point of reason, true in point of f. As the facts must ill look at the form You are of course

first article of the now it from your is ou have correctly WS :---Art. I. This S
AMERICAN TRACT S
be to diffuse a know
the Redeemer of si
of vital godliness ait
tion of Religious To
proval of all Evang

It appears, then, ental article ou wish to raise ar ele will not support of it, which, while terially changes uage, as follows :-While it [the A the Bible as the reviself, by its Constitutions of the Bisgreed in. p. 7.

It is perfectly obv ive the approbatio to several millions, a ildren of various ulture, may be, an things actually recei son of this is no he points of agrees elief to which the miform and perm with things which umed and expec nense number o vill depend upon n ances, their habits es, their amount rinciple. Yet you perfectly synony ious is your attemp

arious forms, no which I quote four, By uniting in th t shall not be used of His revealed will orms of worship an Christians are not as · Each party has private opinions, or trine will, outside of the Society for this hose opinions and with those of all Ex 'They covenanted

rst Article of the (

'I affirm, therefor the AMERICAN TRAC design of excluding within the whole ran in which all Evange I call your attenti bove quoted are

Let us turn to and In your second let ial Committee,' imr that Report, with its

'It should be born thirty years from the fact specifically on a sittee, and no comple on this subject.' Here are two sta ad truth, as I shall On the 25th of Fe eth Bliss, two man y, 'To a Slavehold at they might be ociety. Your lette their receipt, an arded to the Publi w lies before me; shows that you he es of misrepresent ciety. For you s

e, in deciding u em, must consider · Is the subject so sive the approbation arts of our country You had not ther d the existence o ou took the liberty aristians'_ Evans country." After the lapse

rther respecting r quire what decision his letter was ans our request) by the lety, as follows:— MR. WHIPPLE:
DEAR SIR,-You bean Sin,—You older, &c., was laid ink it adapted to than a four page ould be answered hich you are a me 'With respec

These things bein net on slavery had I next come to yo ad been made that Dis subject. I happen to have

tter which was he very complaint sade, as follows: GENTLEMEN, -Si on of the Tract Soc t which your track

ican Tract Society:

HL 30.

weeks past in West of Genesce and Or-ing to some of your anti-Slavery there, I nt, as it presented is

chester for a speake cause lies very near her invitation, mean or the American slave

there was much labor ming, so that I could on this greatest of all try to be judiciour h I arrived, there wa Brown's house. kly meeting, made an n were mine host an and some few Meth. y journey, but I con with the meeting, ursued, and the word the people who were llowing day, when I ngs of the ostensibly

menced; many pray. ns given. I listened of petition for the four n his exhortation re their great happiness nt, where they were consciences dictated: which was so univer-one of the company that there was ny word or sign, join. was immediately ofy prepared for this; nore politic in me to that is, if I desired a But it is of no use for mple honesty; I can uded to do my duty had been offered in my n of the American revived, of the falsity or call this governme

h to be of any avail, land had been entirely aimed, and it was eare purpose of the meet. cople, and they would issues relating to pal not down at the bid that little sectarian upon the subject, and hen I should have fin n of Woman's Rights ed to take up the other obtained for that pur

nd woman is a slave; hich had been offered

na Centre) three times, Smithville twice, and that my labor was not , no church could be here were two unoccuiscopal Methodist. A now remember, three avery meeting was held rd, and as the weath t gain an entrance into r and by the open winered, unwilling to go. gentlemen paid for the and that was thrown neeting. Here also we to keep fully before h woman was oppress politically, yet that her ed with that of a whole ay speak and demand Shelby Centre, where I

ession. The first eveed, but quite a respecthe Free-Will Baptists eir house that evening, t up ; the Methodista d commodious school iss-meeting there that asly gave me the house, did not, however, on v. fail to tell them of slavery, of which fact ant until that time. ad a full house; the king full two hours, a er commenced an atand the positions asmuch regretted physicompletely exhausted, n thirteen days, besides es a day in a carriaga nt from an attack of I was, I was obliged half hour was spent in ain into these places; rlooked heretofore. I rest. I found the most here extended to me

abama, Mr. and Mrs. r. and Mrs. Culver, of nade me welcome, and very pleasant. xander, but found myak much. I held one vitations to come again . My collections were han while in Ohio. CY N. COLMAN. hange list, a new and

tled 'THE TRUTH,' and rature, and the Rights ly, by Thomas Vickers ndsome sheet-and pre-Price, two dollars Water Street. There is Comperance cause, and at of paying subscribers.

designed for our pres deferred. Those from and 'Haverhill,' will from O. S. M. we de-ited to the object and er than the Liberator, commencement of an iblical controversy, for

sion, this week, is eestly cant and religious st, to the Anti-Slavery merican Tract Society. e the Rev. Seth Blin

ations!

ently published Letters to the Members, Patrons and Friends' of this Society, and of the kindred National Society in New York. f Alabama, Geneses ested in the Woman's

Rational Society in Action 2018.
However satisfactory to yourself may be the statements and arguments of this pamphlet, you have not thought fit to leave its success to be decided by its inthought in the have spread before the public strong expressions of (general) commendation of it from expressions of high credit and influence with the community, among whom are Rev. Dr. Humphrey, President Lord, of Dartmouth College, Hon. Ref. Choate, Hon. Robert C. Winthrop, and others. I make no complaint of this. But certainly, the sonings is even more to the purpose than the opin-

THE AMERICAN TRACT BOCIETY. To Rev. SETH BLISS, Secretary of the (Boston) Amer

DEAR SIR, -As a life-member of the Society i

which you read with interest and careful attention your

orrectness or incorrectness of your statements and ions of these gentlemen. Their opinions must have been based on the assumption that you had correctly stated the facts; and since even their opinions sidering the position they have long held of so much friendlinesa to slavery as is implied in hearty alliance, in Church and State, with slaveholders, and hearty osition, in Church and State, to Abolitionists eed to be received with some grains of allowance, I have thought fit to request of you, before the public whom you have appealed, an explanation of some hings in your pamphlet which seem to me unsound a point of reason, and of others which seem to me

intrue in point of fact. As the facts must be the basis of the argument, we will look at the former first.

You are of course acquainted with the fundamental first article of the Constitution. You necessarily now it from your intimate relation to the Society, and ou have correctly quoted it on pp. 11, 12, as fol-

ARL I. This Society shall be decommanded the American Tract Society, the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the aproval of all Evangelical Christians.

It appears, then, that you certainly know what this fundamental article is. Yet in another place, where you wish to raise an argument which the above artiwill not support, you make a different statement of it, which, while purporting to give its substance, materially changes the meaning, as well as the lan-

While it [the American Tract Society] receives the Bible as the revealed will of God, it has bound itself, by its Constitution, to circulate only such interretations of the Bible as Evangelical Christians are greed in.' p. 7.

It is perfectly obvious that things calculated to reeive the approbation of a body of persons amounting several millions, and composed of men, women and hildren of various grades of intelligence and mental culture, may be, and are, very different indeed from things actually receiving their approbation. And the ason of this is no less obvious, namely, that while the points of agreement in the several standards of belief to which they have pledged themselves are uniform and permanent, and thus their agreement with things which agree with these may be properly ssumed and expected, the actual agreement of this nmense number of persons in any particular point will depend upon many various and varying circumdances, their habits, their associations, their prejudies, their amount of mental cultivation and moral principle. Yet you try to represent these two things perfectly synonymous. Nay, more! So pertinaus is your attempt to substitute, in the minds of our readers, the idea last quoted for the idea in the at Article of the Constitution, that you repeat it, in forms, no fewer than seven times more, of which I quote four, as follows :-

By uniting in thiz Society, its members agree that shall not be used to circulate those interpretations.
His revealed will respecting doctrines, ordinances,
mas of worship and morals, in which Evangelical

Each party has full liberty to circulate its own vate opinions, or those of others, respecting the diociety for this purpose, except only so far as opinions and interpretations are in harmony those of all Evangelical Christians.' Ibid. They covenanted to diffuse those truths in which

I affirm, therefore, as an undeniable truth, that AMERICAN TRACT SOCIETY was formed with the ign of excluding from its issues all those topics, thin the whole range of religious and moral truth.

I call your attention to the fact that the passages

Let us turn to another subject. In your second letter, entitled, 'Report of the Speial Committee,' immediately after your quotation of

hat Report, with its date, May 12th, 1857, you say-It should be borne in mind that, up to this time, ty years from the organization of the Society, so t specifically on slavery had been offered to the Comec, and no complaint made that it had not published

Here are two statements directly contrary to fact d truth, as I shall proceed to show.

On the 25th of February, 1856, I sent to you, Rev. th Bliss, two manuscript tracts, entitled, respective-'To a Slaveholder,' and 'To a Slave,' requesting hat they might be published by the American Tract Society. Your letter of Feb. 29th, 1856, acknowledgng their receipt, and stating that they would be forvarded to the Publishing Committee in New York, w lies before me; and the following passage from shows that you had then conceived only in part the dea of misrepresenting the constitutional basis of the ciety. For you said that the Publishing Commitee, in deciding upon the merits of a tract offered

'Is the subject so treated as to be calculated to receive the approbation of Evangelical Christians in all parts of our country?

You had not then ventured to ignore the meaning and the existence of the word 'calculated,' though you took the liberty to substitute for 'all Evangelical

After the lapse of a year, having heard nothing ther respecting my tracts, I wrote to you again to quire what decision had been made respecting them. This letter was answered, not by yourself, but (at our request) by the Secretary of the New York So-

MR. WHIPPLE :
DEAR SIR, -- Your letter, enclosing Ms. The Slaveder, &c., was laid before our Com., who did not ak it adapted to be a good tract. It is much short-than a four page tract. I understood your letter wild be answered by Bro. Bliss, Sec. of the Soc. of the Not are a propulse. are a member.

With respect and esteem,
'Your Bro. in Christ, WM. A. HALLOCK, Sec.'

These things being so, how could you say that no ract on slavery had been offered to the Committee? I next come to your assertion that 'no complaint' been made that the Society had not published on this subject.

I happen to have in my possession the copy of a fer which was sent to the Executive Committee of American Tract Society in March, 1856, making very complaint which you deny to have been

GENTLEMEN, -Since the promotion of vital godli-

which you have for many years acted as Secretary, I

function and power (which you represent as a su- three things to say. preme and irresponsible power) of the Publishing 1st. You do not know that tracts upon slavery can Committee, you say, p. 21:-

· What they cannot agree to publish they must re-And again :-

function as the Publishing Committee have many the South. Buttimes been guilty of, before coming to what you represent as the only alternatives—a breaking up of the edies are, first, a rebuke of the Committee, and a re- rance of that long silent body upon slavery. Instead quisition that they shall perform any particular point of requiring persuasion to accept and read them, every of Constitutional duty in which they have failed, by body would be eager to do both. Many, of course, would omission or commission; and next, their ignominious read without approving and without repenting, just expulsion from the office which they have abused. But you proceed to say-

States to decide any case lawfully before it.'

If this be true, the Committee have directly violat- that subject. the following instance.

granted that slaveholders may be Christians, and that
Christians may properly continue slaveholders.

Evangelical Christians? and is it sufficient evidence?

3d. Even if not a single slaveholding State. or any

letter in reply :-

You say, pp. 20, 21-

'The only tracts which the Committee are authorove quoted are express and direct violations of ised to approve and circulate must be . . . 2d. Such tences. You say, (p. 79)—
as can be circulated in the ordinary way, and in every

It has been said by others.

And again, p. 80-

'The Society has bound itself not to publish what cannot be circulated "in any and every part of our country.'

No such limitation as is expressed in the italicised words above can be found, either in the Constitution, or in the resolutions reported by the Special Committee, and adopted by the Society. The italics are mine, in their second resolution or anywhere else, that the designed to indicate the false statement which the sentence contains. But the form in which you present it gives us a misrepresentation added to a falsehood within the space of two lines, as follows :-

. The Society has bound itself not to publish what

By italicisi ag the word circulated, and putting quotation marks to the words immediately following it, you give the impression that the limitation in ques-These are the questions before us.

ing like them is found there!

levelled. This is the Resolution :-

*3. That, in endeavoring to accomplish its high and holy mission, the Society should deal even-handedly, On the 46th and 47th pages, you quote this Reso-

the following remarkable manner:-

never was made by Jesuit or Secretary. By this rule, even-handed dealing would require the Society, before Virginia, where adultery is practised and defended,

they could distribute tracts on adultery in Utah and Special Committee- 'It should be noted that the to publish tracts in favor of that sin as well as against sentative on that Committee.' Here again is the form it; before they could distribute tracts on robbery and of a truth covering the substance of a lie; the fact murder in New Orleans, where those vices are prac- that no member of the Committee was from a slavetised and defended, to publish tracts for them as holding State, made to convey the false impression that well as against them; before they could distribute no member favored the Southern policy. The truth tracts on the use of tobacco or intoxicating liquors, is nearly the reverse of your statement. Some of or on dancing, or sleeping in meeting, in any State these members favored and actually supported the of the Union, they must publish tracts for as well as slaveholding interest; and every member who actualagainst those practices, since in every State some who ly signed the Report gave his practical aid to that inagainst those practices, since in every State some who ly signed the Report gave his practical aid to that against those practices, since in every State some who ly signed the Report gave his practical aid to that the Tract Society as one of the primary objects which your tracts are published—

How does it happen that the Executive Committee.

Here is another untrue statement. Speaking of the circulated in the South. In regard to this, I have

not be circulated there, and you never can know it until the attempt is made. When your clients have ject; and in their decision the members must acquiesce, or break up the Society. The nature of the
Society admits of no other alternative.'

published e single one of the many such tracts which
their Constitution requires them to publish, and when a single colporteur has been forcibly prevented from circulating them in a single State, they may state that From their decision there is no appeal. The Society itself has no legal or moral right to reverse their decision, till it has first altered its own Constituing 'to promote the interests of vital godliness and Instead of the Society being thus helplessly in the sound morality' in that quarter. Until this, at the power of its unprincipled servants, there are two ob- very least, is done, neither you nor they have a right ious remedies for such perversion and abuse of their to say that tracts upon slavery cannot be circulated at

Society, or a change in the Constitution. These rem- read with such intensity of interest as the first uttelike the readers of tracts addressed to profane swearers and Sabbath-breakers; but your business is to sup-When a tract is offered for publication, this Com- ply tracts, and persuade people to read, and leave the result to God; and if you had faith as the hundredth mittee are as much obligated to decide, either to accept result to God; and if you had faith as the hundredth or to reject it, as is the Supreme Court of the United part of a grain of mustard-seed, you would expect a blessing to follow the faithful utterance of truth on

ted the stringent obligation of which you speak, in Moreover, in at least four of the slaveholding States, Delaware, Maryland, Virginia and Missouri, a party After the Executive Committee had printed the already exists in opposition to slavery, and a movepro-slavery tract entitled, 'Scriptural Duties of Mas- ment for emancipation is in progress. In all these ters,' (meaning slave-masters,) I wrote, in imitation States, at least, many would rejoice to receive and to of it, a tract entitled, 'Duties of Dancing-Masters,' circulate tracts against slavery; and if you bring auinculcating upon them what every Evangelical Christhentic evidence that the labors of your colporteurs tian will allow to be duties, but taking for granted among these willing souls have been violently opposed that dancing-masters might be Christians, and that and obstructed by 'Evangelical Christians,' for the Christians might properly continue dancing-masters; purpose of upholding slavery, it will open the very just as the Publishing Committee, in accepting and important and greatly needed inquiry-What is the adopting the tract above-mentioned, had taken it for evidence by which you distinguish such persons to be

I sent this tract to the Secretary of the American part of one, were open to you-if your false claim Tract Society for publication. After some interven- were quite true in this particular-there is urgent ing correspondence, which appeared in the Congrega- need for the circulation of tracts against slavery in tionalist of February 4th, I received the following every one of the Northern States, not to speak of the Territories. In every one of the Northern States, the 'NEW YORK, Feb. 16th, 1856. influence of slavery is interfering essentially with the 'Mr. Charles K. Whipple:

'Dear Sir.—The enclosed singular manuscript on the Duties of Dancing-Masters was duly laid before our Committee, who met January 18th, but no action was taken upon it.

'Yours,

'WILLIAM A. HALLOCK, Sec.'

'WILLIAM A. HALLOCK, Sec.'

'Influence of slavery is interfering essentially with the interests of vital godliness and sound morality,' is corrupting the church, and retarding the conversion of the world to Christianity. There is more to be done in aid of the diffusion of Christ's Gospel in Northern States, in this department, than all your corps of After giving one more specimen of false statement agents and colporteurs could accomplish. Surely, thin the whole range of religious and moral truth, which all Evangelical Christians are not agreed.' in your pamphlet, Mr. Bliss, I will quote some of its sophistical perversions of truth. But this reminds me of another of your false pre-

'It has been said by others, that our Evangelical Protestant Christianity has settled the question, that the relation itself of master and slave is an immorali-ty, and therefore this Society is obligated to publish tracts condemning it. That is, the Society must be-come an organ of anti-slavery reform, as the Committee say, in their second resolution, it may not.'

The particular point wherein I now charge you with false representation is the italieised close of the above sentence. The Committee have not said, either Society must not become an organ of anti-slavery re-

12. That this Society cannot, therefore, with propriety allow itself to be made a SPECIAL organ of ANY ONE system of religious or moral reform, cannot be circulated "in any and every part of our such as temperance, peace, anti-popery, anti-slavery, etc., while within its proper sphere, its influence should sustain the cause of truth and righteousness IN ALL

THEIR DEPARTMENTS. Ali that any one has ever claimed as the duty of the tion is actually made in the Society's Constitution or Tract Society, in regard to slavery, is what is here Laws. Whence come the words 'in any and every part of our country'? From what document are they quoted? And do they bear, in that original and righteousness in the department of slavery, as in document, the meaning which you have represented; the departments of intemperance, profane swearing, or Sabbath-breaking. You cannot show this claim to They are not found in the Constitution, and noth- be unreasonable, and so you misrepresent it first, and then confute your own misrepresentation; just as you They are found in the third Resolution in the Re- say, (p. 13,) ' Some have said, we care nothing about port of the Special Committee, where they bear not the Constitution, and then gravely proceed to prove only a different meaning from what you have repre-Christians — Evangelical Christians in all parts of sented, but the very opposite meaning, the very meaning, in fact, against which your whole pamphlet is . We care nothing about the Constitution of the American ican Tract Society'? All that has ever been asked, by the remonstrants against your pro-slavery course, is, that you act up to the Constitution.

and bear impartial testimony against ALL forms of fundamental doctrinal error AND PRACTICAL IMMORALITY prevailing in any and every part of our country.

And you proceed to enlarge upon this as though its sins were only those of omission. as though its sins were only those of omission

This is a half-truth, which has, and was obviously lution, and then attempt to pervert its meaning in intended to have, the effect of a lie. The Society sins have not only been positive as well as negative, 'The word "even-handedly" requires that they but the Executive Committee adhered as pertinaciouspublish as freely on the one hand as on the other. This, of course, advises that if they publish on one side of the slavery controversy, they must on all sides." icy of mutilating books and tracts until the rebuke A more false and flimsy misrepresentation than this last May.

You say, (p. 59,) speaking of the proceedings of the Southern members, friends and patrons, had no repre-

How does it happen that the Executive Committee

Executive Committee, having the choice between two sets of evidence of opposite meaning in the Report, chose that which favored their pro-slavery position, Mrs. Abby K. Foster, to redeem 1st of August and stand now entrenched in this stronghold. The work which the high talent and eminent respectability of the Executive Committee were a year in elaborating, broke through, abortive and useless, at the first rating, broke through, abortive and useless, at the first trial of its strength, and the whole of it is now to be done over again, unless the remonstrants give up the contest. And, for all this, the responsibility rests, not only on the representatives of the South in that Committee who proposed the significant phrases in question, but on the representatives of the remonstrants, who consented to them.

There are in your pamphlet, Mr. Bliss, other special content of gross and inexcessed in the supplementation with the convention.

imens of gross and inexcusable misrepresentation, with which I might enlarge this list. But the instances with list or sufficient to support the request with which I might enlarge this list. But the means with above cited are sufficient to authorize the request with couragement.

withheld from us and look for a higher type of wo-

Your friend and servant for the truth. CHARLES K. WHIPPLE. Boston, April 20, 1858.

STATE QUESTION ON THE AFRICAN AND COOLIE QUESTION.

Among the papers transmitted to the U. S. Senate from the President, on the subject of African Slavery, and African and Coolie laborers, is one from Mr. Mson, our Minister to France, dated Feb. 19, in which he relates a conversation with Count Walewski. Mr. Mason inquired whether there was any truth in the statements in the English Newspapers, that French vessels freighted with African emigrants would be regarded by British cruisers as engaged in the African slave trade. Count Walewski replied—No; that there had been some communication between the two governments, and that the British would not object to the French scheme while the wants of the British Colonia were being superlied by the Coule trade

Colonies were being supplied by the Coolie trade.

Count Walewski urged that the plan adopted was o secure African labor, which is indispensable to their colonies; the immigrants were free, and were rescued colonies; the immigrants were free, and were rescued generally from impending immolation; that, relieved from ignorance and heatherism of the most degrading character, they would be humanized, they would be Christianized, by being placed in contact with the French colonists. It does not appear whether a consideration is to be paid to the chiefs of tribes for their captives, or the people, but Mr. Mason infers there is. Nor is the duration of their service explained, and it remains to be seen whether any of the emigrants will serve their term, or return to their country.

reasons a priori, Mr. Anson recis consider that in future we will see fanatical denunciation of American slavery greatly moderated, if not silenced, in France, —perhaps in England. He adds that it is quite evident that the conviction is gaining strength, both in given to this subject, among others. Let it at least be England and France, that the compulsory emancipa-said of the Society—'She hath done what she could.' ity of their governments was a grave political error, ages paid to New York.

an error unjust to the colonists whose rights of property were destroyed, and to the Colonies by the annihilation of the labor which made them productive, without securing any compensating benefits.

There is also a letter from Secretary Cass to Lord Napier, dated April 10, in which the former says that the joint blockade of the coast of Africa has been pursued some years, and the benefit it has produced bears no reasonable proportion, he regrets to observe, to the expenditures of life and treasure it has cost. But there is another way of proceeding, without the

bears no reasonable proportion, he regrets to observe, to the expenditures of life and treasure it has cost, to the expenditures of life and treasure it has cost, to the expenditures of life and treasure it has cost, to the expenditures of life and treasure it has cost, to the expenditures of life and treasure it has cost, to the expenditures of life and treasure it has cost, to the expenditures of proceeding, without the dangers and difficulties which beset a blockade, and which is sure to succeed, if adopted and perseverer in and the lamediate Duty of the North: A Speech delivered in the Hall of the State House, before the Massachusetts Anti-Slavery Convention, on Friday night, January 29, 1858. By Theodore Parker.

To shut the ports of Cuba to their entrance is to shut the ports of Africa to their departure; and to effect this, nothing would seem to be wanting but the cordial co-operation of the Spanish government.—The introduction of the slave into this country is a fact which Gen. Cass believes the present generation had not witnessed. It is understood that Spain has entered into engagements with Great Britain, if not with France, also, that she will use her best exertions to prevent the importation of slaves into her dominions. This pledge, if granted, has certainly not been redeemed, although it is difficult to believe that the Spanish government would resist or neglect the firm remonstrances of these two great powers, or even of Great Britain alone.

In reply to Lord Nanier's remark about the habit

of Great Britain alone.

In reply to Lord Napier's remark about the habit of vessels on the coast of Africa to hoist the American fing as a protection against the British cruisers, and that this precaution does not protect the slaver from a visit, but exonerates her from search, Gen from a visit, but exonerates her from search, teen.

Cass says the United States deny the right of the cruisers of any other power whatever to enter their vessels by force, in time of peace, and to decide the broad enquiry whether the vessel is navigating according to law, as claimed by England, and to send her in, at pleasure, for trial, cannot be submitted to by any independent nation without injury and dishonor.

In conclusion, Mr. Cass is instructed by the President to inform Lord Napier that, while he (the Presi dent) is determined to execute the treaty of 1842, wisit a Dentist's Office will be waited upon at their with fidelity and efficiency, he is not prepared, under existing circumstances, to enter into any stipulations on the subject of the African slave trade.

wisit a Dentist's Office will be waited upon at their win houses.

EF Suffolk Place opens at 300 Washington street, a little above Bedford street.

Meh 19

ASSAULT UPON GEN. POMEROY OF KAN-

But a transaction occurred day before yesterday, which will hereafter cause the town to be shunned by all lovers of peace and order. This was nothing less than a gross, brutal and murderous attack by the Titus gang upon Gen. Pomeroy, who was in Kansas City on private business. The General had been attending a suit for the collection of money on some

A30 3t

THE LIBE RATOR.

If we look at the boaring of the word even-hand-frained from publishing any thing in relative of St.A-village of the word even-hand-frained from publishing any thing in relative of St.A-village of the word even-hand-frained from publishing any thing in relative of the very ground publishing any thing in relative of the very ground publishing any thing in relative of the very ground publishing any thing in relative of the very ground publishing any thing in relative of the very ground publishing any thing in relative of the very ground publishing any thing in relative publishing and the very ground publishing any thing in relative publishing and the very ground publishing and the very ground publishing any thing in relative publishing and the publishing and publishing any thing in relative publishing and the very ground publishing any thing in relative publishing and the publishing and publishing and publishing and publishing and the publishing and publishing and publishing and publishing and the publishing and publishing an

AMERICAN ANTI-SLAVERY SOCIETY.

FRANCIS JACKSON,

members of our Society, and to the public, (among whom your pamphlet is now circulating,) some explanation of these false and sophistical statements, or publicly retract them.

Meantime, I remain Chapms, the Beechers and the Stowes shall cheer us by their presence at our coming Convention, or by letter make known their position in regard to this movement? Feeling assured that our cause is just, that our positions are tenable, our platform is FREE for all fair discussion.

Communications for the Convention may be addressed to Susan B. ANTHONY, Anti-Slavery Office, 133 Nassau street, New York.

NOTICE .-- CHARLES C. BURLEIGH is as Agent of the Massachusetts Anti-Slavery Society, more particularly for the Western part of the State. His post-office address is Cummington, Hampshire Co., Mass. CHARLES L. REMOND, an Agent of the

rican American Anti-Slavery Society, will speak in Danvers that on Sunday, May 9th. He will speak at PAWTUCKET, R. I., on Sunday,

HENRY C. WRIGHT will lecture in Hopedale on Sunday, May 2, forenoon and after SITUATIONS WANTED .- Several young

colored men want situations in stores and dwelling houses. One who has learned the pegging shoe business is anxious to acquire a knowledge of sewing work Apply to WM. C. NELL, April 9.

PLACE WANTED .- A gentleman in the remains to be seen whether any of the emigrants will serve their term, or return to their country.

Judging from the tone of the public press, and reasons 'a priori,' Mr. Mason feels confident that in the carpenter's or the bricklayer's trade. Any one

> TREES AND PLANTS. A Catalogue of the choicest Fruit and Flowering Trees, Shrubs, Roses &c., will be sent on application. Carriage of all pack ages paid to New York. B. M. WATSON,

HARRIET BEECHER STOWE, LUCY STONE. ANTOINETTE L. BROWN,

For sale at the Anti-Slavery Office, 21 Cornhill, w WM. C. NELL. Price, \$1. DANIEL MANN, M. D., SURGEON DENTIST

And Manufacturer of Mineral Teeth, (Formerly Mann & Melbourne, Sammer St.) Has an office in SUFFOLK PLACE, (two doors from Washington street,) and invites old friends and new ones to visit him. Invalids and others who dislike to

Suffolk Place opens at 300 Washington street a little above Bedford street. Mch 19

Homestead Wanted.

ASSAULT UPON GEN. POMEROY OF KANSAS.

Correspondence of the N. T. Tribone.

LAWRENCE, April 15, 1858.

Kansas City, which many erroneously believe to be in Kansas, is just now the asylum of a most desperate gang of Kansas outlaws, among whom are Col. Titus, Dick Murphy of Leavenworth, Bill Miller of Parkville, Kelly of Atchison, and others not less lawless, if less notorious. Titus keeps a fashionable saloon and gambling shop, which is the resort of great numbers of the citizens; and with the support of his gang he manages to rule the town by bullying and bravado. A prominent citizen of the town stated, a short time since, that no man was safe there who was known to be in possession of money.

But a transaction occurred day before yesterday, which will hereafter cause the town to be shunned by all lowers of nearest and resorted the town to be shunned by all lowers of nearest and resorted the town to be shunned by all lowers of nearest and resorted the town to be shunned by all lowers of nearest and resorted the town to be shunned by all lowers of nearest and resorted the town to be shunned by all lowers of nearest and resorted the town to be shunned by all lowers of nearest and resorted the town to be shunned by all lowers of nearest and resorted the town to be shunned by all lowers of nearest and resorted the town to be shunned by all lowers of nearest and resorted the town to be shunned by all lowers of nearest and resorted the town to be shunned by all provers of nearest and resorted the town to be shunned by all provers of nearest and resorted the town to be shunned by all provers of nearest and resorted the town to be shunned by all provers of nearest and resorted the town to be shunned by all provers of nearest and resorted the town to be shunned by all provers of nearest and resorted the resorted that the town to be shunned to the resorted the resorted the resorted the resorted the town to be shunned to the resorted the resorted the resorted the resorted the resorted that the sum will sufficient the su

FOR A SUMMER RESIDENCE. A CONVENIENT house, with sixteen rooms, on the corner of Beach and Newhall streets, at the head of Long Beach. Apply on the premises.

IT IS NOT A DYE! MRS. S. A. ALLEN'S WORLD'S

HAIR RESTORER WORLD'S

Hair Dressing. THE ONLY PREPARATIONS THAT HAVE A

EUROPEAN REPUTATION!! THE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and RESTORES GRAY HAIR TO ITS NATURAL

COLOR! The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Europe or America. They contain no deleterious ingredients—do not soil or stain anything.

GREAT BRITAIN.

REV. W. B. THORNELO, Prescot, Lancashire, says- Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum are perfect marvels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it is not a dye.' HAYTI.

REV. MRS. E. C. ANDRUS, for many years Mis-

sionary to Hayti, now of Martinsburgh, N. Y. The climate having seriously affected her hair and scalp says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies for my hair, but never anything that so materially and permanently benefitted me, as has Mrs. S. A. Al-

J. H. EATON, Pres. Union Unio., Tenn. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. The falling off of hair ceased, and my locks, which were quite gray, restored to their original black."

REV. H. V. DEGAN. Ed. Guide to Holiness. Boston, Mass. 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eyes.'

REV. J. A. H. CORNELL, Cor. Sec. B'd Educ'n N. Y. City. 'I procured Mrs. S. A. Allen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black.'

REV. JNO. E. ROBIE, Ed. ' Chr. Adv.,' Buffalo, N. Y. 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have ever known. They have restored my hair to its original color. REV. J. WEST. Brooklyn, N. Y. 'I am happy to

bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge its curing my grayness and baldness.' REV. GEO. M. SPRATT, Agt. Bap. Penn. Pub. Soc.

'We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.' REV. J. F. GRISWOLD, Washington, N. H. 'Please inform Mrs. - where Mrs. S. A. Allen's Hair Restorer and Zylobalsamum can be had in Boston. You may say in my name that I know they are what they purport to be.'

REV. D. T. WOOD, Middletown, N. Y. 'My hair has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs. Allen's World's Hair Restorer and Zylobalsamum.

REV. MOSES THACHER (60 years of age,) Pitcher, N. Y. 'Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall, and is restored to its natural color. I am satisfied

'tis nothing like a dye.' REV. AMOS BLANCHARD, Meriden, Ct. 'We think very highly of Mrs. S. A. Allen's World's

Hair Restorer and Zylobalsamum.' REV. S. B. MORLEY, Attleboro', Mass. 'The effect of Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaint-

REV. J. P. TUSTIN, Ed. & South Baptist, &c., Charleston, S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsa-

mum. REV. C. A. BUCKBEE, Treas. Am. Bible Union, N. Y. 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World s Hair Restorer and Zylobalsamum. The latter I have found superior to anything I ever used.'

REV. WM. PORTEUS, Stanwich, Ct. 'Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum have met my most sanguine expectations in causing my hair to grow where it had fallen.'

REV. D. MORRIS, Cross River, N. Y. 'I know of a great many who have had their hair restored by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.' REV. JOS. McKEE, N.Y. City. 'Recommends them.' REV. E. EVANS, Delhi, O. 'I have used Mrs. S.

A. Allen's World's Hair Restorer and Zylobalsamum. They have changed my hair to its natural color, and stopped its falling off." REV. WM. R. DOWNS, Howard, N. Y. 'Mrs. S. A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes harshness and

dryness, and always produces the softness, silkiness and natural gloss so requisite to the human hair.' REV. C. M. KLINCK, Lewistown, Pa. 'Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum has stopped the falling off of my hair, and caused a new growth.

We might quote from others of the numerous letters we have and are constantly receiving, but we deem the above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large bailding, corner of Broome and Elizabeth streets, exclusively for office, salesroom and manufactory, we have no time or inclination to engage in other manufactures.

These are the only preparations exported in any quantity to Europe.

These are the only preparations exported in any quantity to Europe.

We also would call attention to the fact that we have always avoided all charlatanism. Our preparations are the highest priced, but the cheapest, because it lasts longer, and does more good: the expense, in the end, less than others. We aspire to have the best, not the lowest priced. One bottle of Restorer will last nearly a year. \$1.50 per bottle. Balsam, 374 cents nearly a year. GENUINE

GENUINE
has 'Mrs. S. A. Allen' signed in Red Ink to outside wrappers, and in Black Ink to directions pasted on bottles. Restorer bottles are of dark purple glass, with the words, Mrs. S. A. Allen's World's Hair Restorer, 356 Broome Street, New York, blown on them. The Balsam bottles are of green glass, with Mrs. S. A. Allen's World's Balsam, 356 Broome Street, New York, blown on them. Circulars around bottles copyrighted. None other is genuine. Signing the name by others is forgary, and will be prosecuted by us as a criminal offence. Some dealers try to sell other preparations on which they make more profit, instead of these; insist on these.

Sold by nearly every drug and fancy goods dealer Address all letters for information to MRS. S. A. ALLEN'S

World's Hair Restorer Depot, NO. 355 BROOME STREET, N. Y.

From the National Era. TO GEORGE B. CHEEVER, Of the Church of the Pilgrims, New York. So spake Essias: so with words of flame Tekoah's prophet-herdsman smote with blame The traffickers in men, and put to shame, All earth and heaven before,

The sacerdotal robbers of the poor. God's awful scripture from the lips again Smites like live lightning on the hands profane, Lifted to bless the slave-whip and the chain. Once more the Hebrew tongue, Barbed with God's truth, is as a bow new strung.

Take up the mantle which His prophets wore, Speak as He prompts thee, show the Christ once mor Bound, scourged, and crucified, in his blameless poor And shake above our land

The unquenched bolts that blazed in Hosea's hand Not vainly shalt thou utter, now and here, The warning burdens of the Orient seer, And smite with truth a guilty nation's ear. Mightier was Luther's word Than Seckingen's mailed arm, or Hutton's sword.

THE RUM-FIEND. BY CHARLES MACKAY. The rum-fiend cast his eyes abroad, And locked o'er all the land, And numbered his myriad worshipper With his bird-like, long right hand. He took his place in the teeming street, And watched the people go Around and about, with a buzz and a shout. Forever to and fro; 'And it's hip!' said the rum-flend, 'hip, hurra For the multitudes I see, Who offer themselves in sacrifice, And die for the love of me! There stood a woman on a bridge:

Old with excess, and passion, and pain, And she went remorseful tears: And she gave to her babe her milkless breast, Then goaded by its cry, Made a desperate leap in the river deep, In the sight of the passer-by! 'And it's hip!' cried the rum-fiend, 'hip, hurra She sinks, and let her be-

She was old, but not with years-

There watched another by the hearth, With sullen face and thin, She uttered words of scorn and hate To one that staggered in. Long had she watched, and when he came. His thoughts were bent on blood : He could not brook her taunting look, And he slew her where she stood;

In life or death whatever she did,

Was all for the love of me !

'And it's hip !' cried the rum-fiend, 'hip, hurra My right good friend is he; He hath slain his wife, he hath given his life, And all for the love of me! And every day in the crowded way.

He takes his fearful stand, And numbers his myriad worshippers With his bird-like, long right hand And every day the weak and strong, Widows, and maids, and wives, Blood-warm, blood-cold, young men and old, Offer the flend their lives. 'And it's hip!' he says, 'hip, hip, hurra! For the multitudes I see, That sell their souls for the burning drink, And die for the love of me!'

THE WORLD'S AGE.

BY CHARLES KINGSLEY. Who will say the world is dying? Who will say our prime is past? Sparks from Heaven, within us lying, Flash, and will flash to the last. Fools! who fancy Christ mistaken: Man a tool to buy and sell; Earth a failure, God forsaken, Ante-room of hell.

Still the race of Hero-spirits Pass the lamp from hand to hand; Age from age the Word inherits-Wife, and Child, and Fatherland, Still the vouthful hunter gathers Fiery joy from world and wood; He will dare as dared his fathers, Give him cause as good.

While a slave bewails his fetters: While an orphan pleads in vain; Heir of all the ages' gain ; While a lip grows ripe for kissing; While a moan from man is wrung; Know, by every want and blessing, That the world is young.

> From the London Illustrated News. GRIEF.

There's good in tears, or they had not been sent By Him who is all good! It is not wise To keep our sorrows in our heart up-pent, When we can give them freedom from our eyes

The storm-cloud only darkens the fair earth Until it falleth down in gentle rain : And then what wondrous beauties have their birth! So, when the heart is overcharged with pain,

We see a shadow upon every good; But let our heavy sorrows have their way, And as they well into a tearful flood, What comfort may not come? Ah, who can say?

Grief hath a mission holier than joy-It moves the selfish, and it warms the cold; A common sorrow will e'en pride destroy, And change the king and beggar to one mould Our griefs should make us gentler to our kind,

And, as we comfort need, more comfort pay : So using sorrow, we our tears shall find Have washed some grossness of our souls away FOR THE RIGHT.

> BY FRANCIS BROWNE. By the field or by the hearth, City, street, or mountain sod, Rise among the tribes of earth Fearful witnesses for God: Poor man, let not life's oppressions Bend thy soul to craft or clay-Rich man, let not great possessi Send thee sorrowful away From the covenant of thy youth, Made with liberty and truth.

True man, wheresoe'er thou art, In the Senate, in the throng, Up and do thy dauntless part Now against the nearest wrong ; For the days of generations That must heir what we have done-For the heritage of nations Premised long, but still unwon-For that kingdom all victorious,

On whose coming faith depends For the rest that shall be glorious In its shadow-forward, friends!

Ask of any the spot they like best on the earth, They'll answer, with pride, "Tis the land of our birth

The Liberator.

REVIVALISM, AND WHAT IT RESTS ON. A DISCOURSE,

Preached at Lynn, March 28, 1858. BY SAMUEL JOHNSON, Minister of the Free Church.

al? And this they must be,-if the method itself be confidently proclaiming themselves 'converted ways safest and most reverent, at least, to admit that thing. Instantaneous convictions of righteousness, an is to accept the whole counsel of God, to cast aside wards others-these are a very different thing. nothing thereof as common or unclean. Fear noth- I confess I can see nothing in this method of co ing so much as to break the bruised reed, or to quench version fitted to give men permanent store of that the smoking flax. But then our next great duty is to Religion which is practical love of God and man save as many as possible from those directions and It can hardly fail to illustrate the old saying, that that treatment of the religious sentiment, whose main what is lightly won is lightly lost again.' And, intendency is pernicious, and whose philosophy is false. deed, what element of calm persistency can this tuas to the attitude to be assumed towards the present why should not the patient sink back into the old stureligious excitement, to look not to what is accidental por, to be roused, by and by, with new agues when and exceptional in it, but to what is radical and essen-

Briefly, then, the explanation of Revivals is three-

and physical condition. They are the periodical crises for Truth's sake, for these periodical storms, so ofte of a false theology and a false morality, public and repeated? Or has the martyr spirit that delivers the private. And here is the ground of sincerity there is slave, or enlarges the domain of thought, or in any in them, which, I take it, no thoughtful person, who other way practically regenerates society, come mair observes their power over the mass of men, ever dream- ly from without the churches, and driven them on by ed of denying. But they are none the less, for that pure compulsion to what little virtue in these direcreason, the signs of a melancholy, yea, a ghastly dis- tions they have shown? We have bad revivals ease in the moral and religious life.

laws in order to guarantee His Revelation, coming need with all this no has the diabolical propensity to leave men to their own Christ that wants hearts for himself, not for human wickedness, taking his saving Spirit altogether out of ity-a trading Christ? to be poured out to overcome his reluctance, and con-

character of the current religious belief. ditionally familiar with in the church and the world. the last two centuries. Yet I question whether com When the 'hard times' come round, in days like ours, mercial competition was ever so unscrupulous as i to, in times when the phenomena of nature were Revivalism may, after all, be perpetuating the disease, more awful to men than they are now. So the panic may it not? in outward affairs breeds a panic in spiritual concerns. And the spiritual panic takes its shape and color tions abovementioned. That is the whole of it. who have run pecuniary speculation into the ground But can that be a Revival of true Religion? Why with their competitive rage, should run saleation int

You will notice that these convulsions must be pe- do up this business of saving their souls in the same riodical, and so may be confidently predicted. They prompt and expeditious style as they have been trying

dwell on that, as though it showed that the disease its daily ways. Then if any mas shall say to you. Lo! here is Christ, or lo! ought to be encouraged. Doubtless they are reach there, believe it sot! ...Matt xxiv. 23.

For the kingdom of heaves authereta violence, and the violent take it by force. ...Matt. xxil. 12. th violence, and the violent tions on a morbid condition, and so far natural; and vet in themselves how unnatural ! How can they be Might I not select, as a comment on these texts, effectual efforts to throw off disease, how can they essenthe somewhat theatrical announcement by Dr. Kirk, tially avail the patient, when they leave him within the the other day, of the arrival of Christ in Boston, to same vicious circle of belief concerning God and Duty attend the prayer-meetings of the business men? Might and Heaven in which they found him-when, instead I not refer you, in illustration of them, to the jubilee of removing his shallow notions of religion as panic of self-satisfaction that seems to be going up from so and periodical convulsion, and revival of an intolerant many persons, whose nearness to the kingdom of creed, instead of teaching him that moral and spiritheaven was never before suspected by the communi- ual growth is a matter of patient struggle and slow ty, -in view of the sudden discovery that they are self-discipline, they do but confirm the old delusions by fit to be taken into God's immediate confidence, and putting a little conscience into them?—Suppose, unassume airs of superior virtue and religious concern, to der the pressure of all this machinery, a few drunksay nothing of other emotions less creditable or ards forsake the rum-shops, and here and there a Christian still, towards every one whose creed differs from their own? I think I do no injustice in such an application of the old words. Whatever may be thought of the merits of Revivalism as a whole, all, if you have turned that religious and moral sense or of the purposes it may be led to answer through upon which they have got to depend for holding them the good Providence of God, it is at least abundantly manifest, that the successors of that Pharisee who went up into the temple to pray, and came upon which they have got to depend for holding them fast to the better way, into a teacher of impatience, fitfulness, and unreasoning superstition? If they stay converted to decent habits, it must be in spite of the out again to sniff at the publicans and the heretics, are permanent influence which such teaching exercises still a very great company. And in those members upon the interior life. And, let me say to those who of the clergy, who are officiating as fuglemen of this boast so loudly of a few such conversions, and exalt the noisy demonstration, -a demonstration, we must re- converts of an hour as the glorious children of the mark, that seems more like a Kossuth reception, or the inspiration of the Highest, -what if that which you blowing up of some South Sea Bubble or other bril- put in place of the sensuality should make the liant business speculation, than the inaugurating of worse even than sensual? Are you sure it has no such that kingdom that cometh not with observation, and tendency? What do you suppose Jesus had in his whose children pray rather to the Spirit that seeth in mind when he said, 'The publicans and harlots shall secret, -I cannot help being reminded of those vain go into the kingdom of heaven before you'? I do prophets, against whom Jesus warned his disciples, not know how it may strike you, but I think I find no as pretending 'to announce the day whereof no man difficulty in understanding him, when around one knew, not even the angels of heaven, but the Father convert, supposed to be saved by Revivalism from only '-and of whom it was said that 'they should the grip of his huge passions, I see fifty wiser heads whom it puffs up with Pharisaism, and hardens with At the outset let me say, I am not here to prove the bigotry in the name of piety, -and so turns the very present or any other religious excitement incapable of light that is in them into darkness. You may call me good. Show me your special cases of genuine refor- uncharitable. I do not think I am so. I simply rea mation, distinctly traceable to it, and I rejoice with son from given facts, by the ordinary rules of com you; though I shall be slow to accept them till time mon sense. Nor do I judge men's motives. But shall have tested their worth: and you also should be when I read of thousands of persons, who admit themslow to offer them. But what if they be exception- selves to have been in the bonds of sin a few days ago, evil. It is with this Method I am concerned, its es- Christ,' and coolly assuming to question whether the sential character, and natural results. There are two grand duties set before, not ministers only, but all jects of grace, I call the school they are studying in men, as to such matters. Since God has many mar- a school of Pharisaism, and a school of Bigotry ;-and vellous and inscrutable ways of bringing us out of think I am using the very mildest language which the our blindness and selfishness, and unfolding the no-bler nature in the individual and the mass, so it is al-of instantaneous convictions of sin. That is one no religious excitement is wholly evil. Our first duty instantaneous airs of arrogant self-righteousness to

and, therefore, in making up your minds mult in the nerves introduce? When it passes off, and then, after the transient madness and fever heat, to fall back to sleep as before? And how stand the facts? Are the churches humaner, broader, more I. First, they are the paroxysms of a diseased spiritual protestant against wickedness, more long-suffering enough of a Christianity that fraternizes with slave-So long as there is little or no recognition of Religion as steadfast obedience to God's constant workday laws of mind and body, so long Religion will earth. We want Revivals that shall begin with the come up once in a while as physical jerk, or spiritual anointed and legalized lies, with judging and rightspasm, just to assert its right somehow. So long as ing the cause of the poor and dumb ones, under the God is believed to be standing somewhere outside heel of the oppressor. The removal of the man-stealthe world, coming into it occasionally in a Hebrew ing Judge is the best revival I have heard of lately. Prophet, in an Incarnate Word, in a local Revelation This is the kind of Atonement for Sin one is glad to attested by a crowd of miracles which stop when there see Massachusetts under concern about. It is easy to is no longer any occasion for Him to break his own mock our best hopes in these days of sternest moral in once in a while, after this exceptional fashion, Christ. We want a 'Great Awakening' to more but in the main staying outside the world, while practical purpose. I remember what Kossuth said men carry on their trade and politics on their with ill-disguised contempt to the churches that own principles inside it, and manage religion on promised him to pray for Hungary : 'Hungary thanks the same principles, keeping a balance-sheet of debt and credit with Him, raying Him off with abstract virtues for concrete sins, and Sunday faces pray for the abolition of slavery in the prayer meetfor Monday frauds-so long as He is supposed to ings? Do they take in hand the sins of Conbe lying in wait to inflict special judgments upon gress and the nation? Do they wash their hands of such as may violate a day set apart exclusively for His the Lecompton Constitution, or the prejudice against coming down into churches to meet men, -so long as it color, in those business men's prayer meetings in New is believed that He comes in and goes out like a man, York or Boston? When Dr. Kirk announced Christ's can be traded with, reasoned with, led this way and arrival, he brought no message to this or any similar that, according to our private interests and impulses, effect, no such proof that this Christ of his was Jesus, made to love and repent, and be angry at times like a the martyr of Calvary, who came to open prison doors, child-that He shuts himself up in a book or a creed, and and break bonds! Have we not here, rather,

them, nay, cursing them to eternal damnation out of II. And so I come to the second point in the ex his presence, and that too of his own mere good pleasure,—so long as all this, or any material part of ry into their relations with God the same habits and this, is taught and believed concerning God, so long associations they use towards each other. You hear a you will see, periodically, spectacles like the present.

You will see these Christian analogues to the religious in the Bank of Heaven. Do you think men would ceremonies of Asiatic Shamans and North American Indians and Semitic Baal-worshippers. You will see life if the motive were not essentially the same with their business life if the motive were not essentially the same with their whole. the god called in, upon certain recurring occasions, business motives? It is the same, on the whole with huge pother and din, as if he were asleep, or deaf, or on a journey. The drums ecclesiastic will have to be beaten all together, with prodigious vehemence, and be beaten all together, with prodigious vehemence, and secure them an 'interest in the kingdom of heaven' great groanings and importunate entreaties will have to secure them against punishment at death. There isn't vince him that he ought to make us all saints this very enough disinterested love about it to keep them from moment. And again and again the ponderous machinery of Revivalism will have to be brought to bear upon his tardy movements to drag him, so to speak, into upon his tardy movements to drag him, so to speak, into the souls he has deserted, without delay—and turn to be a sign of inward regeneration, so important as to him this way and that in the prayer-meeting, as this be worthy of a public announcement? Why, bank brother or that village may request his special attention for the moment. For what is all this heathenast the theological ism but the natural conclusion from the theological and moral premiss given? It is simply the turn which to humanity. Tell me why that gift should not a natural reaction to seriousness is led to take by the require consideration in Bank stock of some tangible The explanation is simple. Man cannot be without some sort of Religion. He cannot put God quite out revives. We shall know then how many hearts are of his conscience and thought. When he does seek changed. But, I pray you notice this. It is not the salvation, it will be in such form as he has been tra-first nor the fifth revival among business men within they act as eclipses and earthquakes and comets used has been within the last ten years. This remedy of

The business men's prayer-meetings are simply And the spiritual panic takes its shape and color prayer-meetings, on business principles, neither more from the prevailing theological and moral tradi-nor less. Is it anything but natural that those so, any more than the panic at a comet or an eclipse? the ground in the same headlong way? They would come round like fevers and the cholera, results of a to do up the business of making money. They exvicious condition of the religious sentiment, just as pect to turn over spiritual experiences in their nir

these diseases are results of a vicious condition of the fingers as they have turned over capital. Alas! friends, left us too isolated even to trade. It reaches down to blood, the atmosphere, the relation of social man to the insane delusion! What is it but the electric telthe physical universe generally. And just as we have egraph and steam engine and high pressure machineso hard 'that all that that part of the town gathered learned to anticipate the coming of these diseases, and 'ry generally, applied hot from the exhausted market to round the place to hear him;' and then it reaches up to take measures, not to help or urge them on, but to the startled soul? Instead of wondering that it is so, to many of our most self-poised and reserved thinkremove their causes, so ought we to do with these fe-ver fits and choleras of the spirifuni life. Instead of der if it were not so, knowing that as this generation itualists. See what this swift and perfect conduction that, we treat them as signs of returning health, and has been living, it could not be otherwise. And othif we can find some exceptional good, we incline to erwise it will not be, until this generation shall change ble results we shall have, when the right shock is

And so, we need not resort to a Miracle of Divine erhood begins to sweep through these open channel Influence to explain the facts we are witnessing. There between man and man! Yes, God is in the Reviva was never a political or financial crisis worked by too, but not as the Revivalists fancy. He is showing simpler or more natural means than this religious us our capacity for mutual influence, showing alsone. God is in it only as he is in all social movement the blindness and greediness of our instincts, impres and experience, by his slow, deep, all-embracing laws, sing on us that wholesome lesson of self-knowledge which the profoundest reason cannot confine within that the violent who would carry the kingdoms of into the domain of the religious sentiment, is con- All this, in fine, goes to show the perfect natural verted thereby into a dicine madness, and becomes In- ness of what the churches call the great awakenings spiration .- Men cannot change their ingrained habits when you consider the mass of those who are the sub of thought and methods of pursuing their ends in an jects of them. It is quite unnecessary for the mane

who undertakes to do up his Religion in a business- counsel with serious and competent friends. like way, than the 'opus operatum,' or work done for III. But, in the third place, the Revivals cannot be him, of the Atonement creed. It is clear profit on understood without observing the influence of many of the books. I do not say that all men so interpret the clergy, those, I mean, who lie in wait on the outthat dogma; but I believe that this is the natural ef-fect of it on the ordinary mind, at least, in moments ment when a lull in business, or the cholera, or some of excitement like the present. Is it strange that you other cause, brings on a reaction to seriousness, and should see this run on 'the spiritual banks,' therefore? then deliberately work up the inflammable material into

depends. I see nothing but the poor, feeble, wailing But it is the same inspiration that produced Torque shadow of all this in the prayer-meetings; and I madas and Dominics, inaugurated the inquisition ness of the hold the traditional theology, with its strait- tions into storm-breeders of the French Revolution As respects honesty and good intent, of course not found his studies and sto when 'Conversion' becomes the prize to be grasped at, all their teachers taken together, and whose religiou

something more deep and vital and rational if they stand before freedom of speech? sooner he finds out that it would be as reasonable to ters undoing much personal influence which ha

the signals of their prayer-leaders.

given, and the calm, deep flow of a practical Broththe little circle of its particular associations and ends. this world by storm, will of necessity endeavor to do And there cannot be a more pernicious error than to the same thing with the kingdom of the world to

hour. No one questions the fact that there has been gers to announce officially the arrival of Christ. The some rather serious reflection, lately, upon the deceit- whole thing is explicable without any such miracu fulness of riches; but what must be the first natural lous phenomenon. The earth and the stars quietly effect of it upon a man whose passion has been to hold on their way, the spring slowly comes along grasp the hugest results and the swiftest with the much after the usual fashion, perhaps a little earlie least outlay of means? What is it more likely to ac- from good and sufficient natural causes, bringing first complish at first than to make him the easy dupe of the rippling streams and soft haze, then the viole those who play upon this passion,-who promise him and May-flower, then leading in the ripe summe that Religion, whereof he has some vague notion, as hours these full blooms before me prophecy of to of something which he is expected to have, is to be day; and it is just as impossible to make Christians bought by a little flutter of alarm, an easy assent to by forcing-pump and steam-pressure as it would be the doctrine of salvation through the merits of anoth- to make these fair flowers so-just as impossible as it er, and of suffering the consequences of one's sins by was before all this uproarious machinery was set if proxy, and the undefined process, not very difficult, gear. Thoughtful people will not expect a deluge if we may judge by the ease with which tyros in nor a millenium just yet; and anxious inquirers, if spiritual armor perform it, of 'giving the heart to they are wise, will retire to their closets, to seek the Christ'? Nothing could be more grateful to the man God who seeth in secret, or hold modest and patient

Why should you not, in spiritual panies among busi- one of these fanatical awakenings. We hear a great ness men? If business men are to save themselves deal about the spontaneousness of all this, that the from falling, at the outset of a serious life, into such will of man had nothing to do with it. If you have traps of shallowness and pitfalls of vanity, they can read the religious journals, you have seen that these only do it by changing their business lives, -putting professional managers have been deliberately working calmness and integrity and devoutness into them. for this purpose for a long time past, that there has And do you find it strange to see a few-and after been much correspondence, much circulating of staall, it is but a few-of the men who shaved notes and tistics, much spurring up of backward churches. gambled in stocks last year, in hottest competition of Doubtless, as compared with past revivals, this has what they term prayer, three minutes each by the been, to a large extent, a movement among church hammer, on a plan of mutual accommodation, which members towards concentrating their force for a great gives each his chance to make what he can out of the demonstration. But the spirit is hardly less that of Lord, in that space of time? I do not. But do you the pulpit than if clergymen were exclusively ensuppose that God changes men's hearts in that caucus gaged in it. One needs but to attend a prayer meetfashion? Do you suppose Mammon goes out of men's ing to see the thorough and deliberate ecclesiastica souls by such exercisms, so like his own mad incan-mechanism by which the work is carried on. All this, it is most sadly transparent, is of man, and not I may be told that these instances are extreme. I of God. The clergy have doubtless the right to do, reply that they indicate the natural tendency. There are fiercer breakers ahead on these shoals, could they vested beliefs and interests against Spiritualism, Rabut be reached. There are Hurlgates of excitement tionalism, or any other enemy of the Evangelical to which this is mere child's-play, a little further on creeds. But when they bring the old machinery of in the Rapids of Revivalism, only it is not so easy to priestly manipulation or mesmeric revivalism to bear propel men on to them as it once was. I have no on the assembled masses, they cannot be allowed to fear that they will be reached, with all the agony and lay the superstition and bigotry they generate to the strain of this competition. I believe there is nothing charge of Jesus or of God. It is these men who give like the intense faith in the creed or the method the animus of the fanaticism. I do not say it is perthat there used to be. I am sure there is none of the sonal malignity that inspires them. It is a mixtur old disposition on the part of ministers or church of motives, a mixture of zeal for the creed with unmembers to face the grim terrors of Calvinism, on conscious instincts towards their professional and priwhich the whole efficacy of the Revivalistic method vate interests, and by no means lacking in honesty. think the result of them will be to show the weak- and drove the literary men of France by its perseculacing of the mind, and its smothering of the affec- It is the spirit that in divers times before now has tions, has upon the heart of the American people. stirred up its converts 'to thank God that they are May God grant that there may come out of them not as other men, and especially as this publican, another effectual lesson,-I mean, as to the insanity and to say, 'Lord, Lord, have we not prophesied in and fatuity of our American habit of trying to carry thy name, and in thy name cast out devils?' And by all kingdoms, spiritual and natural, by storm! For publicans and devils, it has always meant heretics to look how the scrambling predatory demon betrays the creed, as well as sinners against good morals and himself in every thing we Americans undertake, the public peace. And thus we hear of a company pushing us on to be filibusters, in some sort, wheth- of new-made saints in one place prayerfully consid er in folly or in wickedness-who cannot wait to earn ering the 'expediency of opening the way of salva where the strong hand can seize without earning,-in tion (that is, the creed of Revivalism) to members of whatever direction we turn. Very unlike, in a moral the theatrical profession,' and of another company, in estimate, of course, are Rotten Speculation, Bor- another place, imprecating distraction upon the der-Ruffian Democracy, Spiritualism and Revivalism. mind of Theodore Parker, calling on God 'to conto be mentioned in the same breath. Who would sist in speaking to his people, and if he be not a subthink, at first sight, that this same insidious consti- ject of grace (!), to remove him out of the way, and tutional demon lurked behind them all, pushing on let his influence die with him.' All this suggests his children # A ifferent forms of the same mad game the simple question—Do you suppose that people, in of breaking into places and spheres they have no bu- nocent of all knowledge of the grounds of religion siness in, and no fitness for. Noise and self-glorifica- faith, would, in a community like ours, be stirred up tion, and the violent hand upon what we can get,- to such a fulmination of self-righteousness against a is it not our way in every thing? Is it strange that man whose theological scholarship surpasses that of that should be the same? Ah! if we could but take character has won the respect and love of the people home the noble thought of Lessing-'If God should through all the heresy they identify with his name, if offer to give me Truth outright, I should prefer not they were not instigated thereto by those whose busito accept it. I want the blessedness of paying the ness it is to make them the blind instruments of creed that knows but one prescribed formula of salva If, upon such admission of the naturalness and ne- tion, and treats investigation into that as a single cessity of all this, under the circumstances, one be | Confound the studies of Theodore Parker'! Is there charged with indifference or contempt towards the any one who has an interest in stopping them but the ous experiences which belong to the vast major- men who live by preaching a faith which such stud ity of uneducated men,' I reply, that they are natural ics undermine? 'Shut his mouth or remove him out only to a false and vicious religious education; that of the way'! Is there any one who has an interest they do not help the world out of the falsity and the in silencing the free speech of an honest man but vice; and that the mass of men are competent to those who know that their own instructions canno

were but assisted to attain it. I reply, also, that the I do not cite this as the general spirit of the prayer cooner any one, however ignorant, finds out that meetings, only as illustrating their tendency. I these noisy, prurient, Pharisaic assemblies, where ex- admit that thus far there has been less fanaticism of cited and mesmerised people drag out their souls and the sort about the present Revival than is usual. I fling them under the feet of the crowd, and part with do not attribute the fact, however, to any lack of the all spiritual dignity and chaste reserve in the utte- old antipathies on the part of the clergy, but to the rance of their experience, are no place for the humil- growing good sense and kindliness of the community. ities or the disciplines of Religion, the better. The And therefore is it especially sad to see many minisgo to the next caucus meeting, to get his soul converted by that excitement, as to expect to meet the ing, however unconsciously, to put the bad demonstrated grace of God in this, the better; for I think a crew of the old Theology into these softening hearts. They of delirious politicians could not possibly bluster and follow the strong set of the excitement. Why derave so wildly as these self-deluded persons often do they not send home these loquacious converts with when fully fired with zeal for their own souls, and the admonition that religion is still, and makes no fancying the Infinite God runs this way and that at show? And why do they not rebuke the intolerance and enlarge the humanity of these sectories?

But one significant fact must not be forgotten. For the men whose continual prickings goad on and The Revivals are not merely to be disapproved. They shape these outbreaks of infatuation, scarcely any reare signs of disease, and so suggest its remedy; they proof can be too severe. I think no unbeliever in are signs of power, also, and suggest its need of bet- their Theology will be likely to take from them his ter guidance. They show how society is charged al-lessons in prayer. He will be moved to say the more together, like a Leyden jar, with blind instincts, seeking gratification, some good, some evil, and how per- their studies, I pray that they may be set to fect the conducting power is throughout the whole. studying more bravely and thoroughly. I do not It does not much matter what applies the touch, an pray God to remove them out of the way, but to save explosion is instant, now in this direction, and now more ignorant men from the evil of their counsels to in that. And this state of tension we think to be inapiration, because the process is so exhilarating, and hook in their jaws, because freedom to speak is His the magnetism of the crowd so thrills and tingles own glorious gift, and we are unworthy of it if we through us. In this respect, it makes no difference do not defend our bitterest enemy's right thereto; bewhether the theatre, the public dinner, the political cause also the cause of Truth is nearest being won or the prayer meeting is the means of discharging when her foes say their worst against her.—But we the jar. If it were not one of them, it would be would call upon the ministers who do not rebuke the another. Now, this perfect conduction, however misused and left to itself, is a grand fact, the great hope of a spirit, in whatever form manifested, to consider well our civilization. It was never so perfect before. See how that story of the Samaritan heretic who bound up the it shows itself in Spiritualism and Revivalism, at the very momentwhen what we call credit and confidence stood by comparison with the Priests and Levites between men seemed to be gone clean out of us, and who cursed him and his false gods on Gerizim, and

passed by the spoiled and bleeding sufferer on the

When a lesson of retributive law, such as the peo. when a resson through at this moment, turns the ple are passing that seriously of life and destiny, just to think somewhat seriously of life and destiny, just so far as, instead of leading out into calm convi becomes passion and fanaticism, these are they whom the great responsibility should fall. It is to who turn the springing waters to bitterness, It who turn the springing maters to disternose. It is they who infest the fields of God's disciplines, when the seeds of repentance are so kindly sown, and live locusts, devour every green thing as it comes in leaving blackness glaring up in mockery at the loring sky. It is they who hover every where, like Bede. weens, over the deserts of sorrow, despondency and weens, over the desired was the bewildered wasfare with the weapons of a gloomy and tyrannous creed, ag bear him off into an intellectual slavery, under whose brutalizing disciplines ignorance and vain-glory and in hand. It is they who set themselves are: the progress of a scientific age, and when ording means fail, invoke the fanaticism of the prayer-nie ing against the thinkers and the reformers whom the ot confute, and whom it is in vain to anathen tize. It is they who quench whatsover fires of page tical love the good Spirit sends the age. Not va there ever a time when numbers of the class they re resent did not make good the charges of Jeaus again those who compass sea and land to make one pros lyte, and then do with him -what you know, And are these men 'blind leaders of the blind

Then, surely, if the more the charity needed, the more the mischief done. Need we ask why they an blind, why they know not what spirit they are of Need we ask what the secret of their power, when we see the despotism of the authoritative creeds in which both they and their followers surrender mid and heart, and conscience? I do not think we can be better employed, while

this apasmodic excitement is going on, than in sec. ously studying the actual foundations of those system of Theology that lead to it, and the like of it, And so I shall ask your attention, in the first place, to a few discourses on the Historical Origin of Christ. anity, and the way in which the faith and the record actually grew up on which the creeds of Christendo



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Although this sen several instruction of it, selecting go hus getting good protection agains the privileges, be possessed by the A SLAVE STEA ones Moore, the

ompany with Wo Mrs. Frank Ve had abducted this city on Wed on, in custody The noble Greek o confiding frie a him at Ashla e capable of exp sking the slave nd the slave we

No Salvation Baldwin, a M rings forward to the of Ham an asion or conv ices; and that te their full he seed of a new There is no half ither a man or